The Flaming Sword.

"And He placed at the east of the garden of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of life."—Gen. III. 24.

Vol. IX. No. 11. CHICAGO, ILL., NOVEMBER, 1895. A. K. 57. $1.00 Per Year.

MAKE ALL MONEY ORDERS PAYABLE TO GUIDING STAR PUB. HOUSE, SUBSTATION 48, CHICAGO, ILL.

All business communications containing checks, money orders, and express orders should invariably be addressed to the Guiding Star Pub. House, Substation 48, 99th and Oak Streets, Chicago, Ill.

Issued monthly by the Guiding Star Publishing House, 99th and Oak Sts., Chicago, Ill. Subscription rates, payable in advance, $1.00 per year; six months, 50 cents; three months, 25 cents. Discount to clubs. We mail one sample copy to applicants for the same, or to those whose names may be sent us, which, in each case, is an invitation to subscribe. We solicit from persons interested in Koreshanity, lists of names for sample copies.

The date on the wrapper indicates the time when subscription expires, which should be promptly renewed if the continuance of the paper is desired.

PUBLISHED BY THE GUIDING STAR PUBLISHING HOUSE.
EDITED BY THE KORESHAN UNITY. . . . . .

ENTERED AT THE CHICAGO POST OFFICE AS SECOND CLASS MATTER.

The Covenant Defined.

Some of the Fundamental Principles and Doctrines of the "Assembly of the New Covenant."

The word covenant, as relating to the covenant of God with Abraham, signifies a unity or blending of the divine and the human natures. The two covenants made with Abraham were portrayed and fulfilled typically, and were to be antitypically consummated. In Hebrew, the word covenant is *berith*, from *bara*, to cut or divide. The kindred word *bara*, to cut, divide, to carve, form, to create, has the same origin. It was customary with the people of the East to ratify their compacts or agreements by taking some animal for a sacrificial victim, cutting it in pieces and eating it together. This was a symbol of unity, because the carcass eaten became united, by actual assimilation, to the structures of the parties to the agreement, for the food thus eaten was appropriated, and entered into the formation of the structures of the parties partaking of it.

There were two covenants. The first made of Abram (father of altitude) Abraham, the father of multitude. The second covenant gave the multitude (of which Abraham is father) to Abraham for a possession —an inheritance. The first was a covenant for or to the second, which gave the land of Canaan for a perpetual possession. The word Canaan means bundle, from binding, folding, and tying together. It is from the root *cana*, to fold up, to lay together, to collect, to bind. Hence, the consummation of the covenant, or eating together, is fulfilled in the possession of the land, the name of which signifies uniting or binding together. The land of Canaan given to Abraham for a possession was the typical inheritance, not the antitypical Canaan. The antitypical Canaan is the body of the resurrection; this body is the birthright.

The first covenant, in the antitype, was made when the divine humanity became the sacrificial victim, was eaten and appropriated by the church, in order to unite the divine humanity, by theocrasis, with the human nature of the church which received it as the Holy Ghost—the broken body of Jesus. The Hebrew word *berith* (covenant) literally signifies to eat together; and eating together implies the assimilation of the substance eaten to the structure making the appropriation. Covenant, therefore, signifies conjunction.

Jesus came, in fulfilment of the first covenant, to prepare for the consummation of the second, which should be confirmed in the resurrection of the dead. He therefore declares, "Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me." (John vi: 54–57.) "Behold, I stand at the door and knock: if any man hear my voice, and open the door; I will come in to him, and will sup with him, and he with me." (Rev. iii: 20.) The whole substance of this question of the covenant, or eating together, is summed up in the doctrine of Jesus, namely, that by the interblending of the divine will with the human will, and thence the interblending of the entire Godhead with the human structure, the two natures become assimilated in one nature—very God, very man; *Theo-anthropos*.

In the declaration made by Jesus, "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day," may be seen the connection between the first and second covenants, and in what way the second depends upon the first, and is evolved from it. It is by the appropriation of the substance eaten in the first, that it comes into the state to effect the second eating together, the second covenant, which produces the

manifestation of life from the dead. The first covenant was not complete because it united the Godhead only with the soul of Abraham, through the house of Judah, while the posterity of Joseph,—through whom the inheritance should come,—which was to bring in the body of Abraham for the confirmation of the second covenant, had not yet been found.

The birthright was given to Joseph, while the chief ruler was to come of the posterity and house of Judah. To complete and make perfect the covenant, the divine principle must enter and bring forth the very body of Abraham amplified, which is the body of the resurrection. This body is the birthright, for the typical birthright was the possession of the land of Canaan. The antitypical birthright is the body of the resurrection—the literal, amplified body of Abraham. This is the literal Canaan. The final or ultimate new birth is the resurrection of the body, and the birthright is the right to bring it to birth.

Whence is the literal body of the resurrection to come? Jacob blessed Joseph, saying, "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall. The archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; from thence is the Shepherd, the Stone of Israel." (Gen. xlix: 22-24.) In this is a declaration that the Shepherd, the Stone of Israel, should come of the posterity of Joseph; and we know that Jesus came of the house and posterity of Judah. Joseph had two sons, who became the heads of the two half tribes of Joseph; namely, Manasseh and Ephraim. Israel blessed them both, but the greater blessing he pronounced upon Ephraim, the younger. He sums up his blessing upon Ephraim by saying, His seed shall become the fulness of the Gentiles. In King James' version it is rendered, a multitude of nations. The Hebrew words are *melo hagoyim*. All Hebrew scholars agree that the word *melo* means fulness. *Goyim* is indiscriminately rendered Gentiles, nation, and heathen; but in the Hebrew Scriptures, it is never employed except in reference to that special form of nationality constructed upon the principle of the human body as a type or pattern. Hence *goy*, nation or Gentile, is from the root *gava*, body. Therefore, the blessing upon Ephraim, the son of Joseph, that he should become the fulness of the Gentiles, or a multitude of nations, was a blessing conferring upon the posterity of Ephraim the right to become the body of the resurrection, hence, the antitypical land of Canaan. It is this land, the body of Abraham, which is promised in this declaration: "I will give thee [Christ, Abraham] the heathen [nations] for thine inheritance." (Psalms ii: 8.) In the foregoing, the word heathen is *goyim*, which in Genesis xlix: 19 is rendered nations. Joseph, through Ephraim, is to become a multitude of nations (the fulness of the Gentiles); and these nations are to be given to Abraham for an everlasting inheritance.

What are the facts regarding Joseph's posterity? The blessing upon that posterity is, "from thence is the shepherd, the stone of Israel." A declaration concerning Joseph (found in I Chron. v: 1), pronounces the birthright to be Joseph's. The identification, then, of the descendants of Joseph is the signal for the resurrection of the dead.

The first fact regarding the posterity of Joseph is, that the tribe of Ephraim, including the lost ten tribes, was carried captive by the Assyrians, under Shalmaneser, about 721 B. C., and taken to Media.

The second fact is, that the Medians were the descendants of one of the seven sons of Japheth (Madai), and by the posterity of Joseph were the nations to be divided. "By these were the isles of the Gentiles [nations] divided in their lands; every one after his tongue, after their families, in their nations." (Gen. x: 5.) In this passage the word *goyim* is rendered Gentiles and nations.

The third fact is, that to make Ephraim the fulness of the Gentiles, or a multitude of nations, his posterity must unite with the posterity of Japheth, who represented the fulness of the nations, Gentiles or body. The name Madai signifies it is full, or, what is enough; and Japheth, widely spreading, from *patha*, to open; that is, to extend or expand to extremities.

The fourth fact is, that to fulfil the prophecy upon Ephraim, "He hath mixed himself among the people (in the people); Ephraim is a cake not turned: strangers have devoured his strength (seed), and he knoweth it not," he must be absorbed by the Gentiles through the intermarrying of the seed of Ephraim with the Gentiles.

The fifth fact is, that, in fulfilment of prophecy, the ten tribes were carried into Assyria, located in Media, and, through miscegenation, became extinct as Jews. Through this miscegenation with the Medians, the descendants of Japheth, they became the Indo-Germanic family.

The sixth fact is, that the Indo-Germanic races migrated from Media and became the Indo-European.

The seventh fact is, that the American nation descended mainly from the Saxo-Germanic stock; who united with the blood of the three sons of Noah—Shem, Ham, and Japheth, as follows: Ephraim was Hebrew and Egyptian. His mother, the wife of Joseph, was an Egyptian woman. The Egyptians were the descendants of Ham. Joseph was a Hebrew. The Hebrews were the descendants of Shem. Joseph's posterity mixed with the Medians, who were the descendants of Japheth. Thus the blood of the three sons of Noah commingle in the English speaking people of America, and, consequently, in America must be found the fulness of the nations, or the body of Abraham, which comprises the posterity of Joseph.

The eighth fact is, that, according to the sure word of prophecy, from this people will come the Shepherd, the Stone of Israel.

[CONTINUED.]

More than a Mere Recognition of Fact Necessary, to Arrive at Truth.

The idea of the substantiality of energy is gradually taking hold of the progressive minds of the age, but in a majority of cases a degree of confusion regarding the subject exists, that leaves the idea in a condition where it possesses little, if any, working value, or else leads to positive fallacy. A realization of the fact that all forms of force are substantial manifestations may readily lead to gross fallacy if one does not know how to reason. And because the great majority are incapable of reason, we have, today, starting from this one fact, two general schools of so called advanced thought, antagonistic to each other, each divided and subdivided into hostile groups, and both equally fallacious. One school reasons (?) from the fact thus: "If all force, or spirit, is substance, then all substance is force, or spirit, and what we have called matter, being substance, is really spirit; consequently there is no matter,"—and we have the starting point of what is called Christian Science.

It is as though one should argue thus: "All Frenchmen are Europeans; therefore, all Europeans are Frenchmen, and those we call Germans, being Europeans, are really Frenchmen." Here the error of the conclusion is readily detected because all are familiar with the terms used. The opposite school arrives at its conclusion by arguing that as all force is substantial, and all matter is substantial, therefore, all force is matter. And we have a material school differing from the standard materialism that defines force as a *mode of motion*, and yet no less fallacious in its conclusion. The fallacy of this latter method of argument may be more plainly discerned from a parallel. One might conclude just as reasonably that as all Japanese are Asiatics, and all Chinese are Asiatics all Japanese are Chinese.

In the contests between these two schools of thought the sophistries of each have been in certain measure adopted by the other, causing various modifications from the original methods of arriving at the two opposite conclusions, and even varying the expression of the conclusions somewhat, and introducing various inconsistencies and contradictions into both schools, all which operate to multiply the number of distinct groups into which each is divided, but the general distinction remains.

Koreshanity is the only school of thought which is scientific in dealing with the question of the substantiality of energy. It is the only school which does not fall into the logical errors arising from confusion of terms. A writer in the *Arena*, enunciating a theory which he considers "bound to solidify into the higher philosophy of the future," falls into the common error of failing to differentiate between the terms *substance* and *matter*. This looseness of language is the unfailing evidence of a corresponding looseness of thought, and a bar to anything which approximates true science. The word *substance* means that which stands under. We cannot do better here than quote the words of the Founder of Koreshanity on this point: "If the material universe is limited or confined by at least two extremes of limitation, one of these must be centre. Nothing can extend beyond the centre, and no motion can actuate an atom or molecule of matter or extend the momentum of an energy beyond that point. If the universe has a centre, that, in that direction, must be its limitation, and the cause which eventuated it must be correspondingly limited. The centre of both form and function we denominate the first or highest, and as relating to matter, the *uppermost* point or highest limitation of matter. The point of limitation is the *above* point. All else is *under*, or outside, of this, and this is true whether it be the centre of matter or the centre of energy. All things of an energic character are outside, or under, the centre of energies; that is, they *stand under;* therefore, they are substance. All things of matter stand under the material centre; hence, they are substance."

This clearly defines the term *substance*, and no logic,—therefore, no science—is possible without a definite knowledge of the true meanings of terms. It is thus clear that *substance* is a universal term which includes both matter and spirit. Spirit and matter are the two general states of the one substance of which the universe is composed. To the mind sufficiently developed to comprehend that no thing or condition can exist without its opposite, the fact that substance exists in a state of matter implies that substance also exists in a state of spirit—these two states, or conditions, being opposite;—that one state would not be possible without the other to counterbalance it. It is the interdependence of these two states of universal substance that perpetuates the universe. Nor is energy, force, spirit, an attenuated form of matter, as the writer before referred to contends. It is not matter at all; any more than matter is spirit. It is strange that so clear a distinction should need to be iterated. Nor, as he further contends, is the universe, with all it includes, merely "*material* expression, consistent continuity of specific manifestation, which, as an example, makes darkness another form of light." [The italics are ours.] He also says that "we *know* that the divisibility of matter is infinite," using the much abused word *infinite* to mean without limit. This is in direct opposition to the truth. When the ancients called that least particle of substance which can exist in the state of matter, an *atom*, they did so for the reason that they were in possession of the knowledge that any further cutting of this particle means its destruction as matter and its transformation to the state of energy, or spirit. *This* termination of matter is that fourth dimension which mathematicians know must exist, but the law of which the merely materialistic mind cannot grasp. To comprehend this limit of matter is to possess the science of spiritual phenomena. And once let the law of this class of phenomena be revealed, and the word *occult* may be dropped from this connection, for the secret of such manifestations will be no longer hidden from the understanding. Comprehending that matter may be, and is constantly being, transformed to spirit, we at once understand that the opposite process must also obtain, and that spirit may be transformed to matter. The law of such transformation gives us the science of the materializations of modern spiritualism, which are the most significant of present day occult, so called, manifestations.

It may be declared that we are wrong in our statement that it is from an abuse of reason that the wrong conclusions of both the materialistic and the opposite school of thought result. But the fact is that fallacy is always the

result of abuse of the laws of thought just as evil is the result of abuse of the laws of life. There are two modes of arriving at fallacious conclusions. One mode is by breaking the laws of reason in arguing from a certain premise; the other is by reasoning, however logically, from a false or uncertain premise, in which case the conclusion is false, or, at best, doubtful. Arguing logically from the false premise of modern Astronomy has led to the monstrous conclusions of that science, which conclusions bar the attainment of truth in any other science, and are the cause of the agnostic position taken by so called scientific men on all questions.—*Eleanore M. Castle.*

Who Are the Wicked?

The coming of the Lord, and through him the coming of the kingdom of Equation, will be the product of the voluntary application of scientific principles, on the part of him who overcometh. "He" (not they) "that overcometh shall inherit all things; and I will be his God, and he" (not they) "shall be my Son." The *man* who overcomes, then, will be the Son of God. God will raise him up in righteousness, will so flow into him—by the power of the Almighty—that the process of overcoming will not only be complete, but there will be a radical transformation of the man to whom the keys of the kingdom of heaven were committed in the beginning of the age; into whom the natural truth and life of the Lord descended; whom the Lord will perfect now, at the end of the age, and who will feed the lambs and sheep as the resurrected Peter (Rock), in whom will be manifest the resurrected Messiah. The time is not far distant when the true Shepherd, Peter the Rock, will test his right to the keys (knowledge) of the kingdom,—with the false Christs and false prophets now so numerous,—on the basis of ability to call down fire from God out of heaven, as Elijah of old contended with the prophets of Baal and the prophets of the Grove on Mount Carmel. The God who will send down fire from heaven, in answer to the desire to consume the altar, wood, and bullock—instituting the great conflagration which is to consume the wicked—is the God of the true and chosen prophet of the Most High. Who are the wicked? All those who confess their sins, and who, through confession, enter the fire—the great conflagration that will burn up their wickedness that it become ashes under their feet—that they may, through the fires of purification, become the Saints of the Most High.

God Almighty! send down fire from heaven, that it may burn out our wickedness, destroy the old man, and thus perfect the new man to the glory of the Lord.

When Elijah the prophet manifests himself to the world, he will come as a refiner and a purifier. He will find the wicked; his fire of purification will burn them up, that the wicked in them shall not be left, neither root nor branch, and he will bring them through the fire and set their feet upon Mount Zion, where, as *virgins*, (having been redeemed from among sinful men), they shall sing the new song—the song of Moses and the Lamb.

Rest Points.

Rest is poise, equilibrium; also freedom; also conserved power. Its attainment is simple enough in theory—the harmonization of the two halves of the mind of man—the will and the intellect. Every degree of unrest of the human mentality can be traced back to lack of agreement between the will and the intellect, the soul and the spirit, the heart and the head. Every degree of rest can be traced to the more or less perfect harmony of these two primary factors of life.

Every life, whether on the ascending or the descending scale of existence must, at certain stages of development, reach points of agreement between the will and the intellect in certain lines of activity. Then this person, whether a saint or a devil, has reached a point of comparative rest, and is happy therein for the time being. We only need to look about us in humanity to see that this is true. To be sure, we find some lives full of harmony, while others are as seemingly discordant; but on deeper insight we find that even the most harmonious life occasionally attains to higher and fuller phases of interior unity, whence emanate deeper joy and satisfaction than they ordinarily experience; while on the other hand the most inherently discordant lives sometimes reach brief periods of harmony—breathing places where they may gather fresh strength to renew the conflict. But, to take a broader view, consider man in a series or cycle of embodiments. Then we would see man, at the end of each succession of self-conflicting embodiments, reaching an embodiment of comparative harmony. And we might say (as the world often does), if we failed to reason out that he could only have reached this state of harmony by struggle and victory, that this man did not deserve any credit for being able to pursue the even tenor of his way, for he was *born* with a *well-balanced mind.* But what is the aim and object of all these struggles and rest points? What is their meaning? There must be an ultimate height to struggle up to; and also an ultimate depth to descend into. Both height and depth must be absolute rest points. The height is the highest form of life, the God-life such as attained by the Lord Jesus; the depth, the lowest form of life, the mineral.

The Bible corroborates this idea and teaches that it is easier to slide down than to climb up, and experience confirms divine teaching. Yet man does not go down the broad and easy way to destruction without *any* struggle, as we may easily see by analysis of the cause of the struggle. Man wars in his being, not necessarily because he is evil, but because of lack of agreement between what his judgment directs and his will wants to execute. If he wills to do evil, and his mind is so centered in fallacy as to see evil as good, then there is no conflict in his mind and he can do evil without compunction. But if he wills to do evil, and his reason tells him it *is* evil, and that be ought not to do it, there is created a state of unrest or disease in his mind that communicates itself more or less to his whole being, so that he may have a sick body as well as a sick mind. Nothing can

restore this mind to equilibrium but a contest, and the victory of one part over the other. Whichever part may succeed, the victory is accomplished by the elimination or subjection of the weaker part, whether it be the good or evil part. For the promise, "To him that hath shall be given," holds true whether *what* he has (most abundantly) be either good or evil.

No person can *permanently* inhere in any rest point or state, be it highest or lowest or intermediate. This is conclusive from comprehension that the law of all existence compels—not endless progression, as modern science would have us believe—but endless activity, either upward or downward. The comparative rest points are simply states to which humanity may attain; sort of outlook posts on the march, where they may pause and look about to see what move they shall make next; what enemy they shall next struggle with; or what evil of their nature they shall next strive to eliminate. Lovely as the idea may seem to some, of reaching a permanent heaven where they may forever wear golden crowns, and praise God with song and harp, yet the laws of life do not support the idea that man will ever reach a fixed state from which he will not pass to another or other states. The law of ascent and descent inheres in every phase of life of the universe. Static or rest points are reached whenever an ascending element meets and unites with a descending element. But in the union of the two there must needs involve transformation of the originals which produce eliminations that in turn obey the inherent law of ascent and descent. Rest points are fixed and definite states, eternally existing. But man is the movable character in the scene. In point of time he may occupy a rest state for any period from a second to thousands of years, but he cannot occupy it eternally. Even when he reaches conjunction with the highest order of beings, there must be eliminated from the spirit, entities that will equal the number added, else the equilibrium would be destroyed. We must not imagine that because man reaches rest points that he is herein inactive. On the contrary, this is his position of greatest activity, because here is his place of liberty of action. Before he reached the rest point he was struggling to free himself from hindrances to unity in his own being. Being rid of these, he may then use the harmonious activity of his whole being as his wisdom directs. Moreover, a state of mind free from interior conflict is best adapted and easiest impulsed to enter upon useful activity.

The great aim and object of the life of man is, of course, to reach the highest and ultimate rest, the divine life, the *sabbath* of man. All struggles and attainments up to this point are to this end. Not until man has reached the rest point in every phase of life is he able to enter upon his highest, most perfect rest. This is his conjunction with the God-realm, wherein exists perfect harmony of the highest degree of the will and the intellect, manifest in earth in the divine human form. In this rest he has the fullest ability and impulse to do good. Therefore, during the sabbath of man we expect the reign of righteousness to be manifest in the earth; the divine love to execute the divine wisdom for the upliftment of the race; the return of the Golden Age to the earth. The sabbath of the cycle in humanity corresponds to the summer solstice of the sun in the physical domain. As this sun for a time stands at the zenith of its course in the most lovely month of the year, so stands forth Koresh, the Sun of humanity, in the race, in the zenith of his power, clothed in the radiance of divine beauty and holiness, "and his *rest* shall be glorious."—*Alice Fox Miller.*

The Woman Clothed With the Sun.

There has been much speculation among Doctors of Divinity, as to the significance of Revelation in general and, therefore, of each text in particular. Revelation is written in the language of correspondences, and its literal significance can only be comprehended through a knowledge of the laws of form and function, as they obtain in the physical and material cosmos. The physical (alchemico-organic) world is in the form of a cell or womb, hence the circumference of the cosmos or shell environs the macrocosmic womanhood of physical construction.

By a study of the literature of the Koreshan System, it will be observed that the astral center or nucleus of this shell radiates toward the universal circumference of the cosmos, and that the sun is focalized through the refractions of such radiations. The sun is a combustive center of focalization of energies, holding in solution the essential qualities of the substances forming the atmospheres and laminæ of the crust or shell of said circumference. The radiations from this alchemico-organic sun (the physical sun) deposit the outer crust, according to the laws of order, in the form of seven laminæ or strata. These strata are the correspondences of the seven churches to be established in the resurrection, at the culmination of the ages, now at hand.

As the circumferential shell constitutes the basis, pediment, or footstool of the physical cosmos (the alchemico-organic world), and as this shell reflected into the heavens is seen as the moon, it may readily be seen, correspondentially, how the woman clothed with the sun, in the literal aspect of the Word, is composed of the naturo-spiritual angels who comprise the universal spirito-natural atmosphere flowing down from the naturo-spiritual sun to form the moon, the material seven churches which must comprise the seven genera of the sons of God, corresponding to the seven laminæ or environment of the earth's crust.

Not Yet.

A writer upon the industrial problem suggests that capital and labor, hitherto in opposing combination, combine in a mutual interest! He queries if the time is not arrived for this wiser course.

We are forcibly reminded of the fable of the wolf and the lamb in the text-book of our infancy. The opening dialogue closed with the wolf combining interests by putting the lamb in his stomach. The plutocrat of the day is appropriating the lives of the masses who toil for him. The transition period is upon us, but the agony of the oppressed has not yet reached the unendurable. Reasoning from the past, until the people cease to endure, their interests will suffer obliteration in the coalescing process.—*A. T. Potter.*

The Coming Woman.

Platform and press herald her, and from all standpoints of view she is prophetically portrayed.

Koreshanity is not without its heralding and *per pheta* dictum. The warning to beware of false prophets comes sounding down the centuries; in these days of their multiplication, every prophet who presents himself should be met with a demand for the credentials of a science based upon the sure foundation of a demonstrated premise. Korshanity is such a science from its demonstrated premise; its reasoning is logical, and in conclusion proves that the origin and destiny of man is its God, the perfected man, God's image and likeness, male and female in one form. The question naturally arises, what does the God-man and man-God necessarily involve? The apostle Paul, in his estimate of Jesus the Christ, fitly expresses the continent of God in declaring him to be the fulness of the God-head bodily, the image of the invisible God, the first-born of every creature: saying, that "by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him, and he is before all things, and by him all things consist, and he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence, for it pleased the Father that in him should all fulness dwell." The Son of man and of God is the supreme and ultimate outcome and income of the creative potency of one Mazzarothic cycle, for the perpetuity of creative potency during a following cycle. This cycle of Mazzaroth is the cycle of God's development from man, and man's development into God.

Creative potency involves the two interdependent and supreme principles of life, the begetting principle and the gestating principle, in the ultimate and perfected union of the two in fruition. This gives us the source of life and knowledge of primal cause and ultimate effect of all operative law. It is a Koreshan axiom that there can be nothing in effect which is not in cause, and nothing in cause which is not found in effect. The begetting principle is denominated masculine; the gestating principle, feminine. In the unity of their ultimate perfection they formulate the divine or biune being, the God-man. It is an apostolic statement, (and Koreshanity reveres apostolic authority) that the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God. Man is the image and glory of God, but the woman is the glory of the man. The great womb-man or woman, mother earth, through a long cycle of gestating, brings forth the man, Christ Jesus, a fit temple for the living God, in which may sit enthroned love and wisdom, fatherhood and motherhood of all living. Seed time and harvest abide forever, and mother earth, being vivified by the quickening spirit of God the Father, the mineral kingdom produces the vegetable kingdom, the vegetable the animal, the animal the human, and the human the God,—the Gods unifying in their supreme potentate, the Fatherhood and Motherhood of all sonship, the seed of their own reproduction.

The coming woman, in the supreme sense, is the Motherhood of the Gods, the New Jerusalem, the doctrine of life and immortality, which is the rib or strength of that Adam, known to us as the man Christ Jesus, who was made a quickening spirit of truth. In personality, the coming woman is to be the manifestation of earth's supreme gestating power, the ultimate church of the Christian era, the church of the New Covenant, the Assembly Triumphant, gathered in the glory of its pre-eminent head—the divine *Haveh*. This church ultimates, as it originated, in the anointed of God, forever the the Father-Mother. It orignated, in its least form, in the man Christ Jesus, and ultimates in its greatest form through the "Coming Woman," who will be the glory of the man Christ Jesus, in the supremacy of his Fatherhood attribute, *the love of God*, called Elijah the prophet.

The supreme woman or Motherhood will, like the supreme man or fatherhood, involve all that is divine of fatherhood and motherhood in the universe, all love and all wisdom, and will show herself to be the daughter of the Gods and the mother of all living, the Victoria by the grace of Koresh, source of being. As the Fatherhood of the Jewish age circumcised, conserved, and polated its masculine force to produce the seed of kings and priests, the man Christ Jesus, so the church of the Christian era, through the chastity and celibacy of its supreme orders, has conserved, and will polate, its feminine force for the production of this supreme man in his glory, his bride, the victorious womanhood of whom it is written: "She shall be called the Lord our righteousness."

God is with us today, in the personality of his Fatherhood, Cyrus the anointed, that he may be to us Elijah, the prophet of promise and fulfilment. He is, to the Koreshan, the oracle of God's science in its application to natural life. We interrogate him on all the burning questions of the day, and his answers make the wisdom of this world foolishness. He speaks with a voice of divine origin, and as one having authority,—not as these prophets of Baal, the priests of modern Christendom, whose tongues utter the confusing fallacies of its fallen Babylon, which is today but a Gehenna of harlotries.

Koresh stands in the attitude of supreme divinity to our fallen womanhood. He speaks to us with the voice of him who said: "He that is without sin among you, let him first cast a stone at her. * * * Woman, where are those thine accusers? hath no man condemned thee?" "She said, no man, Lord. And Jesus said unto her, neither do I condemn thee; go, and sin no more." The universal woman, whether she knows it or not, like the universal man, is fallen and lieth in wickedness. There is none that doeth good, no not one. The world is dead in trespasses and sins. Its life is hid in its Christ, the Lord of the harvest. Our so called Christian era is the tree of knowledge of good and evil. It is a corrupt tree as seen *under* the law (that divine sun that lighteth every man); no good thing can it produce; but judged

by that which is *above* the law, it is not condemmned, but is seen to be as the tree of life, producing the restored woman, the divine wisdom, the science of life and immortality. This tree of life produces twelve manner of fruits, and her leaves are for the healing of the nations.

We ask the divine scientist, What is the fundamental right of woman? We receive the answer, the right to her own body, with wisdom to guard it—as the destined temple of the Holy Ghost—from the desecration of its most sacred gestative function, that function being, in the highest sphere of reproductive effort, the conservation, through chastity, of all her vital force for the reproduction of the sons of God. To whatever sphere of reproductive effort a woman may belong, it is her inherent and divine right to guard her gestative function from the pollutions of lust—the fires of hell which perpetuate sin, death, and destruction.

In regard to woman's right to civil liberties, no platform of the licensed hells of the present corrupt state, with its caucuses in saloons and brothels, offers woman anything for a moment comparable with the prestige granted her by the Koreshan System. It recognizes, in woman, that God of order, the constructive principle, to which we ever must appeal for the strength of organic unity. To the Womanhood of God, man must look for the organic embodiment of his perfected life, and for the nourishment of all that he vivifies and quickens. The position of Koreshanity on every question vital to the well being of woman, in which the well being of man is necessarily involved, is the supreme one to her highest advantage, and woman is the pre-eminent of its own organic system. When the woman of this present evil age becomes weary enough of her subjection to man's lust for her flesh, and her lust for the fruits of man's toil, perchance she will look up, not down, look out, not in. If she looks up, she may see the sign of the Son of man in the heavens. If she looks out, she may discover one who is saying today: "Behold, I stand at the door and knock." The sign of the Son of man is the divine Womanhood of God, Wisdom, the fruit of love's experiences in the man of sorrow, acquainted with grief. This wisdom is the promised Truth, come to make us free. The wayworn traveler knocks at the door of all hearts today, that to man he may restore the strength of his manhood, and to woman the life of her womanhood, her rightful Lord. Whom the truth makes free, is free indeed; and that life which is the fulfilment of the law of love, is life indeed.

Has woman a divine mission today? If the salvation of the race is a divine mission, she is called by the great Physician, who is both salvator and scientist, to rally round his flag,—the flag of that holy city, the New Jerusalem,—and "as an army with banners" to follow him, the Cross of Christ, with the power of God unto the salvation of men. Woman is called to follow him in chastity, thereby cutting off this age of prolification through the lusts of the flesh, into the pride of life, which is fostered in the degradation of greed. Woman is called upon to halt in her own swift rush down the broad road to destruction, whither she leads the fallen and falling to the lowermost hells. The dying eyes of earth's millions of impish children turn appealingly to her, while their lips utter cries from their souls' depths that should waken in her the love of God's holiness, and make her glad to say: Thus far and no farther shall the fires of hell burn. A great gulf shall be fixed by woman's holy chastity. The new, holy, and heavenly city shall be built. A new heavens shall make the old earth new. The science of life and immortality shall inherit this earth, and its law of love shall reign in its throne for its transformation. This sisterhood, the gospel of the new kingdom of divine righteousness, is freely given by the Lord's anointed, and is ours to as freely give to a world lying in wickedness, a world whose doom is impending, imminent, and terrible, according to the sure word of prophecy, the signs in the heavens, and the signs of the times. What will awaken in us who have been called to receive a knowledge of the truth, the gratitude due him who has made *us* to know the Lord and giver of life? What will awaken in us a love like his own for his scattered sheep, whom he seeks to find and to save? What will awaken in us a sense of responsibility, which will compel us to remember that truth is a trust, and that such measure as we mete with it shall be measured unto us by it? that with what judgment we judge we shall be judged?

May the divine Motherhood descend to rule in our thoughts, and kindle a flame of sacred love in our hearts, that shall make us one with that Lord of whom it is written: while we were yet sinners Christ died—who seeing the multitude was moved to compassion.

The prophet of God who is our Shepherd and guide has written these words: "The world's only hope today is, that woman can arise, throw off the yoke, lift the curse, declare her liberty, and from a renewed religious zeal begotten of an impulse of the refining purification of virginal fire, expurgate the final vestige and relic of the curse, 'Thy desire shall be to thy husband, and he shall rule over thee.'"

Woman's true emancipation will never come through her appeals to men to grant her privileges. It can only come through her own withdrawal from men, by the drawing power of the Cross of Christ, who reveals, in the supremacy of his sacrificial love, her one Lord, whose love was so divine that he agonized to lay down his life that true womanhood might be redeemed to become the mother of the immortals, the bride of the King of kings and Lord of lords. This Cross stands for the kingdom of God and his righteousness in the earth. It means health, it means a wealth of the true happiness that comes through obedience engendered by delight in the law of love. It means peace in believing; it awakens the faith in God's love that works by love. The coming woman is the divine wisdom of this cross, who is justified in her children, for they are the sons of God who glory in their Motherhood and give honor to their Fatherhood. Woman's true inheritance is the dwelling place of the most holy in the sons of God, where she is ever adored as the light of life. Let every woman who is aware of her high calling, seek cleansing for her heart, for God looks on the heart; out of it are the issues of life.

We live in the presence of One of whom it is written: "He is like a refiner's fire and like fuller's soap: and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

Who are we that claim so glorious a calling? We must be those of whom this is written: "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of this world to confound the things that are mighty; and base things of the world, and things which are despised hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption, that according as it is written, he that glorieth, let him glory in the Lord."—*Berthaldine S. Boomer.*

Bride and Bridegroom.

"'He who hath the bride is the bridegroom.' It does not say, that she who hath the bridegroom is the bride."

The above is a fair specimen of the loose-jointed logic of these times, when people are determined not to accept the inevitable conclusions of sound reasoning. Did the sapient writer of the above puerile sentiment ever know of a bride who did not have, not only a bridegroom, but also, her own bridegroom, by reason of whom she was the bride? If it be true that "the bridegroom hath the bride," then there is no need of saying that "she who hath the bridegroom is the bride," it is an unavoidable logical conclusion. There is now, as always in crucial epochs of the world's history, a class of half reasoners who look on, saying of the one who brings the truth which saves men and enables humanity to rise to a higher plane, (and it is always one man or quality of mind, as Adam the man, or men, created in the image and likeness of God, or like Moses or Jesus,) "true, he brings the truth that appears a consistent whole, not like the unreasoning jumble of incongruous and warring conjectures that small teachers of the present proudly call science; but can he apply this science to his own life, so as to live and not die, and teach other men to apply the same to their lives, and so bring in the long-prophesied time when men shall live and not die?"

Like the unbelieving Jews in the wilderness, they say, "Behold, he smote the rock, that the waters" (truths, science) "gushed out, and streams overflowed; can he give bread also? can he provide flesh for his people?"

Moses did give bread, in type, in the manna, and in the thing typified, Jesus, the bread of heaven, the divine seed, and in the fruition of that seed as firstfruits, Cyrus, the Messenger of the second Covenant of God with man, who, when perfected, is the divine flesh, to be eaten, appropriated, for the life of humanity. Without such appropriation there can be no life (eternal life) in the age to come. In every case, the man who brought to the world the truth—for which the world stood in perishing need—*was* that truth, and might rightfully say, as Jesus did, "I am the way, the truth, and the life: no man cometh to the Father but by me." As fatherhood is the potency reached by the perfected man on the lower human plane, so Fatherhood is the condition reached by the higher, the divine-human, the God-man, the product of the divine seed when planted in the lower humanity, as Jesus was in the beginning of the Christian age. No man can ever grasp the truth that saves men and makes humanity free, who does not become fully settled and grounded in the conviction that there is no Lord but the man perfected—created in the image and likeness of God, as was Jesus, and who can exclaim with the Psalmist, "Blessed is the nation whose God" (Hebrew, *Elohim*, Gods) "is the Lord" (Heb. *Jehovah*, the God-man), and who does not grasp the further thought, that "the incarnation of Jehovah in man is successive, orderly, and perpetual."

This is the seed time and harvest, which the Bible declares shall never fail.

When Jesus was born into humanity, nineteen hundred years ago, in order that, as the divine seed, he might become the Father of the resurrected sons of God, the one hundred forty and four thousand whom John saw on Mount Zion, in the end of the Christian age, he was born holy. But as both Jesus and Paul explained, and as is the law of seed, he had to die in the corrupt and dying race; thus "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." Having gone down into the sinful and dying race in order to raise it up to his undying quality of life, when he comes up again as the Father, having gone to the Father, as he promised that he would, by becoming the Father of the to-be-resurrected sons of God, who will be his offspring, he will be the man of sin, born in sin and shapen in iniquity like other men, and before him will be the duty of overcoming the lower propensities and life, rising into the holy condition of life into which Jesus was born, in which he can keep the commandments as Jesus did, and that men must do to inherit eternal life. Although Jesus was born holy, he yet went down to Nazareth with his father and worked for his living and that of his father's family until he was thirty years of age, as did other children. His holy birth as Son of God did not fit him for his high mission as the Savior of men until, at his baptism by John, the Father spirit went over from John and, as a dove, rested upon and abode with him, just as the prophetic spirit of God, at the translation of Elijah, went over to Elisha, enabling him, who had before been nothing but an ignorant and comparatively powerless servant, to possess and exercise the knowledge and power of Elijah, the knowledge and power of God, as they were in Jesus. Jesus was just as really entitled to the homage paid to his helpless infancy by the wise men of the East, as to the worship which his disciples gave when he was in the performance of his high mission, or after his translation. The prophet Isaiah says of his childhood: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace."

The man who brings to the world the knowledge that ultimately saves it, when it is applied, is, first, last, and all the time, its Savior; there can be no other, and there can be no mistake in recognizing that fact. Form and function

always appear together, or if not, in the fixed relation of antecedent and consequent. The consequent must contain the antecedent, and its glory can be none other than the glory of the antecedent. Although the same spirit was in Elisha that had glorified Elijah, yet Elijah not Elisha, was the typical prophet who, for all time, enjoys the glory of that exalted station. If Jesus, who was born holy that he might be the divine seed, in order to save men by its reproduction in them, was entitled to the reverence of men (and nothing but ignorance can deny that he was), how can he be entitled to less than that when he comes again, according to his promise, born in sin and shapen in iniquity, in order that he might overcome sin in himself, and teach and encourage and help other men to do the same, being a high priest that can be "touched with the feeling of our infirmities," and who "was in all points tempted like as we are, yet without sin," since himself has overcome sin? If the Scripture record of his holy birth is true, and we believe it is, in his embodiment in earth, nineteen hundred years ago, Jesus was not tempted in all points like all other men who were born in sin and shapen in iniquity, nor as all the men of this time. When we have found the man who possesses the knowledge which, when applied to men's lives, will save them from the hell of injustice and greed and misery and strife in which, whether they know it or not, all men of today are lost,—and there is no other hell,—we need go no further, indeed, we can go no where else to find the Messiah, the Christ, the Savior of the world, whether he has yet applied that knowledge to his own life so as to reach eternal life or not. We can with confidence say as did Andrew to his brother Simon, in the beginning of the Christain age: "We have found the Messiah, which is, being interpreted, the Christ." He is "the bridegroom who hath the bride" in him—which is the doctrine of the coming age, which, when received by men, shall lift them up out of the hells into which they have fallen.

This bride must, of necessity, have this bridegroom, in order to be a bride. This is that which Paul calls a great mystery. "For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church." When this bride, who was in the bridegroom, Jesus the Christ, nineteen hundred years ago, after the translation of Jesus, went into those who became the Christian church, there was a new marriage of God and man, a new religion, and what had been twain became one flesh; the invisible church, dwelling in its visible members, became the bride, of whom the latter constituted the bridegroom. For this marriage, men and women forsook their former adulterous relations, called marriage, that they might be, as Paul declared, espoused to one husband, "that I may present you as a chaste virgin to Christ."—*Oscar F. L'Amoreaux.*

The only conclusive evidence of a man's sincerity is that he gives himself for a principle. Words, money, all things else, are comparatively easy to give away; but when a man makes a gift of his daily life and practice, it is plain that the truth, whatever it may be, has taken possession of him. —*James Russell Lowell.*

She Builded Better Than Some Know.

"Out of the Mouths of Babes and Sucklings Hast Thou Ordained Strength."

Ethel (aged 4)—"Did you know that Adam named all the animals?"

Frances (aged 3)—"Did he name the elephant?"

Ethel—"Of course he did."

Frances (after a wondering pause)—"How did he name the elephant?"

Ethel (in a superior tone)—"Why, I suppose he looked at the elephant and he said: 'I think you look just like a elephant, and I guess I'll call you—elephant.' That's the way he did it."

"And God made the beast of the earth after his kind." Whatever the mind brings into physical existence, has its likeness in that mind. The mind which formulates an intricate mechanism, compasses the inherence of that production; contains the quality of thought capable of that production; the quality of thought *analagous* to that production; *the spirit of that production.*

We see a handful of blazing shavings; the material substance mostly disappears in the energies or spirit invisible to physical vision. That spirit substance is capable, in unmixed state, of reformulation into the selfsame material substance which vanished in the combustion; while in admixture with other quality of energy or spirit, it is capable of reformulation into some quality of material substance other than wood fiber.

That which occurs in the alchemico-organic domain occurs in the higher or biologic domain, and we read that the mind of Deity, the Spirit, the Word—was made flesh and dwelt among us. That flesh, the flesh of the Lord Christ, was the analogue of God; of the Supreme Spirit. It was the perfect flesh clothed upon the perfect Spirit, a perfect creation in which was summed all the potencies of every conceivable thing in the universe. All other things are but fragments of this perfect whole. Each special thing of all other things occupies some inferior position in the descending scale of excellence, from the perfect man to the humblest of His creations.

All beast life has its analagous principle in Deity; and every animal name, traced to its genuine root basis, will convey the true conception of the analagous thought or principle inhering in the Creator. Every animal voice is the speech of that principle of Deity of which that special animal life is the exponent.

In the analysis of the word Elohi, we observe that *el* signifies the Mighty, Hero, the Powerful. The domain of the Elohi is the apex of the celestial. Of this domain the Elohi is the Supreme—the Mighty, Hero, the Powerful. The Elephant (symbol of organic power) has as first syllable of its name, *el*, and notably, in its domain of beast life, the attributes conveyed by the above adjectives are his own. That which Elohi is to his domain, the elephant is to his sphere of beast existence. Unquestionably, Adam (the perfect man, the very God), understanding the formulation of his own perfection, could call by *name* the correspondence of any quality inhering in his being; the baby-phrased wisdom in "I think you look just like a el-ephant, and I guess I'll call you elephant."

God is good, and some beasts would seem very evil. To meet a naturally existing query, we turn to that terse expression of the voluntary and involuntary power of Deity. "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things."—*A. T. Potter.*

"Reach Out Into Limitation."

The above words were uttered by the Messiah of the Koreshan Age as he endeavored to infuse the wisdom of his illumined mind into the chamber of inverted imagery—the darkened intellect—of a modern so called scientist. One who has thought, taught, and endeavored to practice, the opposite of this,—namely, reaching out into the *illimitable*,—is, if not invulnerably intrenched in fallacy, conscious of sensations in his brain convolutions similar to those one can imagine experienced by a swiftly moving ball when the course of its rapid flight is instantly reversed. To the mind capable of apprehending what "reach out into limitation" means, "endless vistas" of mental exploration lose all charm. The *end* or limit that is the Omega of a new Alpha is the true Eldorado of such a mind.

What are the distinctive qualifications of a mind of this finite nature? The prime prerequisite is the very fact of its *being* finite, the true meaning (hence antithetical to modern interpretation) of the word finite being finished, complete. Such a mind is, in itself, the *finis,* the limitation of all things. Being this limitation of all things, it necessarily iucludes all things. It is the amplitude of wisdom, the Ancient of Days. This circumferential completeness gives this mind that fulness of power by which it can reach out *in* to its co-ordinate limitation.

The alchemico-organic universe has two limitations, center and circumference. The sun or center reaches out into limitation—the earth or circumference; the energy (father state of the one substance) sent out enters into alchemical union with the matter (mother form of the one substance). From this union a different quality of energy is generated, which, in turn, reaches out *in* to limitation, the sun or center; thus a cycle is completed. This is as true of man, the biological or organo-vital universe, as it is of the physical world. The law applies in particulars as in generals. The visual substance of the eye reaches out into limitation and returns a different quality of substance to the brain in the form—more or less perfect—of the object or objects which constituted its limitation. The mind that consciously includes or involves both center and circumference of wisdom is a perfect eye of God, and will perpetuate Being through the use of the power to reach out into limitation, and also to reach out *in* to limitation. It is thus that the God-man transposes from the Ancient of Days to the Infancy of Deity, and *vice versa.* But one such mind is concreted in humanity today. It is the illumined intellect of the Founder of Koreshanity, the seventh eye of God or Wisdom. According to the law of absolute reflection, as given in optics, the rays that touch the circumferential sphere of vision, refocalize at the center of radiation. This seventh eye of Wisdom is the absolute refocalization of all the messianic radiations from the deific center during the last Mazzarothic cycle, not only of the rays passing out on the median line,—Adam, Noah, Enoch, Moses, Elijah, Jesus,—but of side radiations sent out in such lines as aggregated Buddha, Zoroaster, etc.

The location of the spiritual world in the brain of humanity, and the recognition of the truth of the Koreshan Cosmogony are essential to an apprehension of the real meaning of "reach out *in* to limitation."—*Gertrude Thayer.*

Great Cuban Meeting at Central Music Hall.

As we essayed to enter the place of meeting, September 30th, a cordon of Chicago's stalwart police blocked up the entrance, and one of them informed us that the last inch of standing room had been for some time filled, but that we would find entrance to an overflow meeting in the Y. M. C. A. Hall. This, too, was speedily filled, when the human flood stayed. Gen. Sherman, in some remarks, called the meeting to order and introduced the chairman, Judge Vincent. The chairman of the regular meeting was Mayor Swift, and the first speaker was Dr. Gunsaulus. He said:—

"When O'Connel held in his hands a check for £1,000 sent by Louisiana slaveholders to suffering Ireland, he said, 'Old Ireland is very poor, but, thank God, she has never been so poor as to take the unpaid wages of anybody. Send it back.' To his timid advisers, who warned him that to speak upon the slavery question in America was to bring down upon him the hate of a large portion of our people, with a glorious audacity of soul he replied, 'I send my voice careering across the Atlantic like a thunderstorm against the breeze, to tell the slaveholders that God's thunderbolts are hot, and to tell the bondsman that the dawn of his redemption is already breaking.' So say we to Cuba tonight."

Mr. T. B. Bryan, when introduced by Mayor Swift, the chairman, as "the old man eloquent," said:—

"Death, death, death! such is the threat of wrath and hate that Spain sends to those who fight for freedom. Let our voice greet them with words of comfort, hope, and cheer." Mr. B. advised to keep with the law of nations. In part atonement for our former delinquency, during ten long years of Cuba's pitiless struggle for freedom, thus early in the present struggle, let America's sympathies flow out freely to an oppressed neighboring people. Spain, to hold Cuba, has to resort to military despotism, infinitely worse than that of England against which our fathers rebelled, between which and death there is no alternative but rebellion. Cuba has to pay for the whips and chains under which she suffers. Her heavy taxation is not to benefit her citizens, but to pay Spanish Shylocks $200,000,000 of debt, the price of her own enslavement, which is now increasing a million a week. The Mayor of Chicago, presiding at this meeting, fittingly represents not only his own party but all parties, and the universal feeling of this city of as many people as the whole island of Cuba. Cubans must succeed, if not this bout, the next, or the next, and Spain may as well recognize the inevitable.

Ex-member of Congress W. E. Mason, said:—"A small boy on the playground of his school is attacked by the bully of the town, and the neighboring bully comes along and talks about international law and noninterference. One bully says to the other, 'you may lick this boy today, for I may

want to lick him tomorrow.' That is international law. Five or six times, at least, this Government has turned its back upon Cuba, and now, when again they are in conflict for liberty, do not talk about international law. International law! I can find a precedent for every crime that was ever committed, in international law, Mr. Chairman! We can make and unmake international law in this country."

We quote from *Times-Herald* report.

"We sang songs of liberty, and at the same time offered the black man and his wife and child to the highest and best bidder for cash. That law has been changed, and I tell you, fellow citizens, it must be changed in the light of the present civilization. I have not read the resolutions offered here, but I shall not be satisfied with them unless they are a direct appeal to the U. S. Government to recognize the Cubans in the way they desire to be recognized." The speaker further said, "that the recognition of belligerent rights in the Cubans would stop the atrocities of war as practiced by the Spaniards with the stiletto at night. It will stop the butchery of women and children with the stiletto. It is said Cuba is not strong enough for self-government. When will she be? Will it be after her arms have been pinioned and her strength ravished for another hundred years? The exercise of power is the development of power. The practice of self-government alone develops the power needed to that end. We do not love liberty for revenue only; we care not whether a dollar of free Cuba's trade comes to us or continues to go to Spain; and we never want to see our flag planted upon an inch of foreign soil except by the free and hearty consent of its inhabitants. We are told that this is mere sentiment. Sentiment rules the world, making and unmaking presidents, kings, and queens. It compelled the signing of Magna Charta; wrote the Declaration of Independence; threw the tea into Boston harbor. Sentiment freed millions of slaves in this land, and led and sustained our armies in the war of the Rebellion. If the life of liberty is sentiment, let us not be ashamed of it. And the sentiment started here tonight, Mr. Chairman, will be heard in Washington. If the Government does not speak now, it will speak very soon. And when this Government speaks, it will be heard among the nations of the world and the islands of the sea. And so sure as day follows night, so sure as the world moves, that little gallant band of Cubans will yet find their Bunker Hill, their Lexington, and will be brought out of war and slavery onto the highest planes of national manhood, honor, and peace."

Dr. Barrows, in support of the resolutions read by himself for the committee, said, in substance, that the Declaration of Independence was not yet a dead letter, although Americans had been too long shamefully negligent in enforcing it in the case of the atrocities practiced by Spain upon the island of Cuba. Our sympathies went out to the Greeks in their struggle for liberty, and recently this hall was the scene of an outburst of sympathy for the Armenians struggling under the cruel heel of the unspeakable Turk. We are on good terms with Spain; but does that debar us from expressing our abhorrence of her inhuman policy, in pursuance of which her minister admitted that at the end of four years' fighting in the last uprising she had murdered in cold blood forty-five thousand prisoners, which policy is continued in the present conflict? If Spain wants to be treated as a civilized nation at war with her revolted subjects, she must make war according to what are recognized as civilized methods of warfare.

Bishop Fallows was next introduced as the "fighting major, the fighting colonel, and the fighting bishop." If the bishop were chairman of the prayer book revision, he would have every clergyman read as part of the ritual: "From every government like that of Spain in Cuba, good Lord deliver us!" "The souls of martyred Cubans have long been calling from beneath the galling halter, How long, O Lord, how long? The time has now come for the Cuban to be free. If I had the making of international law as well as the expounding for the next ninety days—and I don't believe it is treason for me to say it; I don't believe it is treason against the United States to say it—but if I had the making of international law, so far as regards the application of the law regarding the U. S. and Spain and Cuba, I would summon the brave soldiers of the South and the brave soldiers of the North. I would reinforce these Cubans with ten, twenty, or forty thousand, or just as many as were necessary to drive every Spanish invader forever from Cuban soil, and run up the flag of the Cuban republic. I am not after annexation, but I am after Cuban independence. I don't know whether that would be international law or not; but I asked an eminent jurist a little while ago and he said: 'There is nothing to prevent it, providing the soldiers can get there.' "

The overflow meeting filled the Y. M. C. A. Hall, and was presided over by Judge Vincent, who, on taking the chair, said:—

"Within less than forty days after the first shot was fired against Fort Sumpter, without waiting for any of the facts to develop, facts supposed to be necessary under international law, Spain hastened to acknowledge the independence of the South." The speaker felt much like saying in this case, "tit for tat." Not one foot of land on this continent should be ruled by a foreign potentate. The American flag should protect American citizens in China, or any place in the wide world. At the earliest possible date, belligerent rights should be extended to Cuba.

Dr. P. S. Henson responded as follows:—"A distinguished American said recently: 'I think that our Republic, instead of concerning itself with Cuban affairs, had better mind its own business.' Said a humane pagan seventeen hundred years ago, 'I am a man, and nothing pertaining to men is foreign to me.' As between the two, I am with the pagan, heart and soul. He is more of a Christian and would make a better American. God has made of one blood all men to dwell upon the face of the whole earth. Who is my neighbor? Priest and Levite passed by on the other side when they saw the wounded man who had fallen among thieves. Cuba is the neighbor, Spain the robber, and we must play the part of the good Samaritan." (It is to be hoped that the Rev. Doctor has made progress in discerning great monopolistic robbers, at home, since he preached a sermon on the thieves among whom the poor man had fallen, to which the writer once listened. Although his congregation was full of them, he never saw, or, at least, did not mention, one of them. I suppose in speaking of the despicable robbers and murderers of Cubans, he was in no danger of

lessening his own salary.) The speaker approved of comity, even among ministers. "Diplomats eschew sentiment, yet it is sentiment which rules the world. Will we allow a struggling people to be trampled underfoot before our very doors? What about Spain's divine right of discovery? Divine right should be manifest by divine rule. By every right, the Cubans own Cuba. But we are told that the Cubans are unfit to rule. Certainly Spain has shown entire unfitness to rule Cuba. For ten long years Cuba kept Spanish chivalry at bay; and when, finally, unconquered, she gave up the struggle, trusting to Spain's perfidious promises of just rule, it was only to be again mocked and deceived by them, as the same old cruel and oppressive policy was continued. Cuba has breathed the breath of liberty from across the Gulf Stream, and should have liberty to enjoy the same. We will not look calmly on the butchery now going on, the blood of the slayer shall make atonement."

John Mayo Palmer, ex-corporation attorney of Chicago, said:—

"The history of Spanish treatment of Cuba is one of crime against the public and the citizen. Cubans have a natural right to be free. This is the only remedy in this case. We must give what help we can as law-abiding American citizens. In my judgment, the freedom of Cuba begins from tonight, as no power can finally prevent the end desired by the whole American people. Cubans must achieve their own freedom. We may not directly aid, but no law can prevent us from giving wise counsel and cheer. Let us convey our sympathy with advice which, if the Cubans heed, will certainly secure the aid desired. There must be a *defacto* organized state, performing the duties of a state—must be actual war between two organized states or powers. Belligerency is a step toward independence."

Letters regretting compulsory absence were read from Geo. R. Peck, Gov. Altgeld, Senators Cullom and Alger, and others. Governor Altgeld wrote: "It is time that Spanish misrule, Spanish brutality, and Spanish outrage be driven from the American continent. The nations have long asserted the right to interfere for the purpose of suppressing any practice that shocks the moral sense of the civilized world, such as cannibalism and the slave trade, yet the cannibals do not torture their victims and do not indulge in wholesale slaughter, while in Cuba the torture is fiendish and the butchery continues. We must end these horrors or else talk less about our Christian civilization. Besides, when viewed from a geographical, political, and military standpoint, Cuba should be ours. Let our country first extend recognition, then a helping hand, and lastly a place in the Union. This done, the richest island in the world will soon become the gem of the seas."

Dr. Thomas said:—

"We cannot be silent because of the atrocities of Spain in this war."

Hon. W. J. Hynes, ex-member of Congress, said:—

"The first marked expression of sympathy fittingly goes out from Chicago. Our Government must give emphatic expression to the sympathies of the people. When the moral sense of men is outraged, it is the right of governments to interfere. It may use its voice, may use its *power* to cause right to prevail. So says Gladstone. I would say, aye, to annexation, only when Cuba desired it. Cuba is held by despotic power demanding money and life. Cuba has human rights on her side, hence, need not be held aloof for all the red tape sometimes required. Let us not wait ten years or even ten months to grant belligerent rights."

As appropriate as all this sympathy is when expressed in behalf of a neighboring people, one cannot help feeling that it might, with at least equal propriety, be expressed in the case of the millions—far greater than occupy the whole island of Cuba—who have been rendered homeless and hopeless by usury and monopoly in our own land. But it is hardly to be expected that the great lawyers—with whom these crimes against humanity originated, or ministers who shamelessly sustain them, who are thus ready, and justly, too, to condemn the great wrongs perpetrated by Spain—should call public attention to the enormities by which they themselves live. But in the eyes of a righteous God and right-seeing men, it can be no greater enormity for our good Catholic neighbor, Spain, to torture and murder her revolted Cuban subjects than it is for us to kill, by the slow process of starvation, millions of loyal brother Americans. Let us hope that the consciences that have begun to be quickened in the cause of our oppressed Cuban neighbors may not be lulled to sleep again until the last shackle shall be stricken from the limbs and minds of humanity, at home as well as abroad, and the human race becomes one great family of brethren, sitting under their own vine and fig tree, with none to molest or make them afraid.—*Oscar F. L'Amoreaux.*

THE ONLY QUESTION.

It is said that our system breaks up families. So does every system of religion. The so called persecution of Christians in China is the direct result of the breaking up of Chinese families by the inroads of so called Christians. We need not go further than China Town in San Francisco to find that the operations of the "Christian" church break up Chinese families; and yet the so called Christian church justifies itself. Whether our system breaks up families or not, is not the question to be considered. Is our system true? This is the only question. If it is true, then let it break heaven, earth, and hell, for the consummation of its triumph!

Nothing will ruin the country if the people themselves will undertake its safety; and nothing can save it if they leave that safety in any hands but their own.—*Daniel Webster.*

Our system—in its religious, social, and economic policies—is in open conflict with the so called orthodox systems of religion, and our commercial and political ideas are at variance with the competitive methods of a paganistic church and world. These things engender the hatred of those who oppose us, and there is nothing too malicious for them to say against us. If we teach the doctrine of purity and chastity, and the Devil wishes to prefer a charge, he will conjure his fabrications on the very line of our central doctrines and in opposition to them.

CORRESPONDENCE.

[BY C. S. BALDWIN, M. D.]

ESTERO, LEE COUNTY, FLORIDA, SEPTEMBER 1895. REV. N. F. HOYT, CALIFORNIA COLLEGE, OAKLAND, CAL. MY DEAR BROTHER:—Your letter was duly received. It impressed me very much, for I really feel sorry to see you laboring under so great a mistake, showing, as it did that you are not in the light or dawn of the new day of the glorious time coming. You are sincere and honest, this I cannot doubt; but oh, how mistaken! Could your eyes but be opened to the great purpose as ordained and fixed by the eternal laws of Jehovah, the Ruler of the universe, —which laws are as unalterable and unchangeable as God himself,—you would soon free yourself from the narrow sectarian dogmas of modern Christianity as they exist n this present day and age of the world, and in the churches. As you say, "The world is in a great throe of agony, in a mighty whirlpool of destruction of all moral and social order, and religion itself quivers in its conscious weakness and inability to help humanity in its dire need." Why? Because there is no pure and unadulterated religion in the churches. That is just what is the matter, and you ought to be able to see this. No wonder "religion quivers in its conscious weakness" (if it has any consciousness, in these days of degeneracy in the modern church) "and inability to help humanity in its dire need." The churches are dead; it will not be long before they pass into oblivion.

The world's mighty struggle is still before us. The climax is not yet reached. Terrible times are coming—yea, are even at our doors, such times as never were, no nor ever shall be again in this age. A great war is imminent among European nations, in the not distant future; indeed, our own land is becoming more and more involved betwixt capital and labor (Gog and Magog), and the great battle of Armageddon draweth nigh. Humanity groans to be delivered from the curse that has fallen upon it; the imbecile church is unable to rescue from the vortex and whirlpool of destruction to which it is surely and certainly tending. It awaits a Deliverer and Shepherd of Israel, a Captain of the most High God, a General who has never lost a battle—to render succor in this time of "dire need." We have this mighty Deliverer, "the Shepherd and Stone of Israel," "conqueror," "the anointed of the Lord," (one whom you style my "pseudo Christ"), to go before us, in these times of trouble, to free humanity from the power that binds it, and which is crushing the life out of its very existence.

The great revolution and restoration will come through this personality (Cyrus); you will yet see that there is a power behind the throne, and that God's kingdom will be established in earth as it is in heaven, in accordance with the prayer of Jesus Christ the Lord. You speak of my centering my "faith in a man, sinful by nature." True, he was born the same as you and I, born in sin and shapen in iniquity; that is just as the Bible states he will come. He comes as the man of sin. He is a "man of prophecy" and *not* a "matter of assumption," as you assert, and as I will prove to you before I get through. You may be able to see, if you will, that it is more reasonably true of him than it is of myself—another of your assertions. You appear to assume a great deal without reason for it. Yes, we shall know of Christ's coming, and the time draws near.

John, while in the spirit on the Lord's day, saw, in the end of the Christian age, which is the present time, "A Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into the whole earth." In their timic relation, in which they appeared first, these seven eyes of God were seven distinct, Messianic personalities who appeared at the end of seven divisions of the grand or zodiacal cycle of twenty-four thousand years. Of these personalities, Adam was the first and Jesus was the sixth, leaving one more to come, who would be the seventh—the one whom John saw. Each of these was the re-embodiment, and hence the container, of all those who preceded him. Distinct proof of this is found in the fact that when, on the mount of transfiguration, Jesus' form was changed (for that is the plain and distinct meaning of the Greek word rendered transfigured), three of them, Elijah, Moses, and Jesus, were seen.

Jesus declared that if he went away he would come again, not as the sixth of these eyes of God, but as the seventh, having a new name of God, just as when Moses came again he came, not as the fifth of these Messianic personages, but as the sixth, having a new name of God, viz., Jesus. God expressly declares of this seventh one, "I will write upon him my *new* name," not my old one. This sixth eye of God—Jesus—who contained the five who preceded him, was the Son of God, the divine seed. As such he was planted in the lower humanity in order to reproduce, in the time of harvest, sons of God just like himself. When Jesus comes again in his personality, at harvest time, he will come as Elijah the prophet, the Father of these sons of God which have followed him in the regeneration. Being reproduced from him that had eyes, that is, did see (and to see means to know), they will themselves see, recognize, know him. Only those see him who know him to be what he really is—the great Shepherd of the sheep, the Savior of the world. When the prophecy declares of his coming, "every eye shall see him," it does not mean *blind* eyes, but eyes that see—God eyes.

Koreshanity comes in this age of the world to redeem mankind from the thraldom and curse which it is under. Without Koreshanity, there is no salvation for humanity. Koreshanity comes to bring life and immortality to light. It is the Science of life. One of the cardinal doctrines of Koreshanity is that man is not immortal, except through regeneration (reproduction) from the "first begotten" Son of God. Man is mortal from his head to his feet, from center. to circumference, (soul, spirit, and body) till the process of regeneration from the divine germ planted in him reproduces the spirit and form of Godliness. From the mortal state man is regenerated to the immortal; this state of immortality, when complete, reaches to the limitable form of his organic structure. The body of man, in his present degree or stage of involution, is a corrupt and corruptible thing. Its corruptibility depends upon nonconformity to the laws of life, which are violated both in the mental and physiological realms. Comprehension of, and obedience to, the laws of life, *spiritual*, moral, mental, and physiological, will insure man's perpetual existence. Nothing short of this will. As

a peculiar people, we are ready for the Captain's call to "step forward," "step upward," banded together in a united brotherhood, to lift humanity up to the higher and more exalted domain of immortality. The law of grouping is the law of love. The law of aggregation is the law of life. The desire for true life, life immortal, will enable us, from the mechanism of the higher principles,—chastity and celibacy,—to build our house, the house of Israel, upon the rock; a steadfast temple that moth nor rust cannot corrupt, nor floods descend and destroy. And yet, you pray for me to return to (to me) dead issues! No, I cannot do this. Onward and upward is my motto.

From what has been written thus far, we learn that Cyrus is the insanguinate manifestation of the Word, the new name of God, coming in the regeneration (reproduction), in the line of the prophets, as we shall further show from the following: The new kingdom, empire, or government upon which we are now about to enter, is that predicated and declared to be the establishment of the Lord God of heaven. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." Before this kingdom can be inaugurated, the power of Antichrist must be overcome; "Before the coming of the great and dreadful day of the Lord" there "shall appear the sign of the Son of man in heaven." After the sign (the indicator) "shall all the tribes of the earth mourn." The tribes of the earth are the genera of the new church, seven in number, who now array themselves in sackcloth; that is, pure and genuine desire in them for the perfection of the process of regeneration. After the Sign is seen and believed in; after the true mourning for the divine manifestation, then they, the tribes, who have eyes (are being illumined in the understanding that the Lord is about to be manifest in the "clouds of heaven," that is, in the tribes), "shall see the son of man coming in the clouds of heaven." This is the order. First, the Sign will be seen. Then comes the preparatory mourning of the seven genera. After the preparation, the Lord himself will come in the "clouds of heaven." The above is the order of the divine manifestation, as declared by the Lord Jesus himself. If there is to be a special sign or indicator to unmistakably mark the manner as well as the time of the Lord's coming, it is of the *utmost* importance that the sign be so definitely outlined and portrayed, that when he appears he shall be acknowledged as the precursor of the coming kingdom.

Jesus declared that before the kingdom should be set up, the sign of the Son of man should appear. Malachi declared: "Behold, I will send my Messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the Messenger of the Covenant" (conjunction), "whom ye delight in: behold, he shall come, saith the Lord of hosts." "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." When this Messenger appears, "he shall sit as a refiner and purifier of silver" (silver signifies the truth of the Word, and its purification the separation of truth from error), "and he shall purify the sons of Levi, and purge them as gold" (transforming the life) "and silver" (revealing truth), "that he may offer unto the Lord an offering in righteousness." The sons of Levi signify all those of the new order who shall be conjoined to the Lord's supreme kingdom. The word Levi means to be conjoined. It must be concluded that the sign of the Lord's coming—he who shall correctly and unmistakably indicate the true manifestation of the divine from its remarkable counterfeit, the beast, foretold by the false prophets—is no less than the personal Elijah. The name Elijah implies, as the title of the august personality, all that the name itself embodies, which is God the Lord, the name being the contracted form of the two words, Elohi (God) and Jehovah (Lord). Therefore, God the Lord, in his human personality, must precede the coming of the Son of man in the "clouds of heaven," which means the manifestation of the sons of God.

Now, if it is settled in your mind, as a searcher after truth, that the *personal* Spirit of truth must be the precursor of the kingdom to come in the earth, it is important that we look a little into the kind and character of the credentials essential to be borne by the Messenger of the new Covenant. First, he must have a name by which his identification is unmistakable. Second, the name must agree with the prophetic record, as declared by the prophets and handed along down the ages. Third, he must carry the message or gospel of immortal life to the world; that is, he must be in possession of the science of life, and while that science of life may be counterfeited by many false prophets (teachers), it must be so vitally different from all others as to bear the mark of infallible truth, to the chosen ones of God.

The predictions concerning the Lord Jesus all pointed to his manifestation through the posterity of Judah and the royal lineage of David. He came according to these predictions. The Shepherd of the Gentiles must also come according to prediction, which is, that he should come through Joseph's posterity and through the lineage of Ephraim. "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall: the archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; from thence is the Shepherd, the stone of Israel." A careful perusal, in this connection, of the xlviii chapter of Genesis clearly shows that through Ephraim the blessing upon Joseph must be fulfilled. In another chapter is traced the history of Ephraim's career, and an exposition given of the laws of biological transposition and progress. While Jacob declares the lineage of this Shepherd, who is to come of the line of Joseph, Isaiah thus declares his name and mission: "That saith of Cyrus, He is my Shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid. Thus saith the Lord to his anointed" (Christ or Messiah), "to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut." Is the Lord at fault or mistaken in this matter, or is it yourself? *Think* on these things.

Cyrus, therefore, is the name of the Shepherd. To deny this name as the chosen, applied and prophetically declared,

is to reject the Lord himself, for this is the one and only name given in heaven whereby men in this age can be saved. You claim that this prophecy was fulfilled in Cyrus, the Persian king, who liberated the house of Judah from their Babylonish captivity; "that he did his work and is dead." We admit that *that* Cyrus was a *type* of its fulfilment, but only a type. The prophecy points directly and unmistakably to the coming of the Lord to establish his kingdom at the culmination of the Christian church or age. Who is the father of this Cyrus? "And there shall come forth a rod" (Jesus the Lord) "out of the stem" (David) "of Jesse, and a Branch shall grow out of his roots." When shall this Branch appear? "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious." This does not refer to Jesus in his coming more than eighteen hundred years ago, because in no place is he called the root of Jesse; but he does declare himself to be "the root and offspring of David." But here is prophesied a root of Jesse, who shall stand for a sign. In what day shall this "root of Jesse" appear? "And it shall come to pass in that day, that the Lord shall set his hand *again* the *second* time to recover the remnant of his people." This root of Jesse must appear when the time is ripe for the Lord to set his hand *again* the *second* time, which may naturally and rationally be regarded as the end of the Christian age, the natural time for the gathering of the remnant. Cyrus, therefore, should be the son of Jesse. To fulfil the predictions, therefore, this Shepherd must bear the name of Cyrus, and his father that of Jesse.

Is Cyrus the Branch? Jesus was declared to be "the true vine," "the rod from the stem of Jesse." Cyrus must be the Branch from the root, and not the rod from the stem of Jesse. A critical examination of the Scriptures will demonstrate that the predictions and declarations concerning Cyrus and the Branch refer to the same personality, and that Jesus did not fulfil the mission of the Branch.

"Hear now, O Joshua, the high priest, thou, and thy fellows that sit before thee: for they are men wondered at; for, behold, I will bring forth my servant the Branch. For behold the stone that I have laid before Joshua: upon one stone shall be seven eyes" (these seven eyes are the seven spirits of God); "behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day. In that day, saith the Lord of hosts, shall ye call every man his neighbor under the vine and under the fig tree." That is, every one shall be the neighbor of this Branch, who is in divine truth (the vine) and in divine life (the fig tree). "And speak unto him, saying, Behold the man whose name is the Branch; and he shall grow up out of his place, and he shall build the temple of the Lord, and he shall bear the glory, and shall sit and rule upon his throne" (that is, through the teaching and application of the genuine doctrine of the Word he will be translated, the only way by which the office of the priesthood can be performed); "and the counsel of peace shall be between them both."

It is declared that the Branch shall build the temple of the Lord. This means that he will establish the life of the body. While it is declared that the Branch shall build the temple, it is also declared of Cyrus that he shall build Jerusalem (establish the doctrine or science of life), and that he shall lay the foundation of the temple. The foundation of the temple is what the temple is founded upon. If the temple is the life, its foundation must be the doctrine or science of life. It is prophesied of Cyrus that he shall lay the foundation, but does he also build the superstructure? The Lord declares, "He shall perform all my pleasure." "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it." It is the office of the Branch to build the temple of the Lord. The Branch, then, must be the hands of Zerubbabel, for his hands are to both lay the foundation of the temple and to build the superstructure thereof. Cyrus lays the foundation of the temple, and the hands that lay the foundation must also finish it. Hence, Cyrus and the Branch must be identical.

[CONTINUED.]

Extract From a Letter.

* * * In order to go to Florida, I will probably have to abandon the farm, but that amounts to nothing. I am so confident that the movement is the only correct one, that I could let five times the amount go for the privilege of joining it; besides, it ought to be apparent to any one that the pinching process is taking more out of the people every three years, than a lifetime of saving toil, under the rule of hell, could replace.

I am glad you are on the trail of *the* truth. This movement plans for the reconstruction of society on an orderly basis; and the one grand essential is for each of us to reduce self to order. This is one of the hardest tasks of all. Looking for better conditions for self is one of the most unworthy motives; looking and working for better conditions for the neighbor is one of the most worthy motives. It is easy to drift with the mob, but it is not easy to stand alone, in the face of public opinion, for the right, which the mob almost invariably considers wrong.

God has set a standard of righteousness; but a perverted human nature has always crucified or stoned to death the prophets who dared maintain it. It can be safely asserted that what public opinion considers right, can—ninety-nine times in one hundred—be taken for wrong. Having no sense of justice, no knowledge of law, no thought above the belly or the clothes on the back, being saturated with a spurious morality and a sickly sentimentalism, humanity presents a sorry spectacle for one to contemplate; yet in order for it to develop, some must suffer and sacrifice everything for the Lord. To reach the perfect state, some must taste sorrow and agony of soul; be spurned and scoffed at. To reach the perfect joy, one must be "a man of sorrow and acquainted with grief," for humanity's sake. Self has no part in the salvation of God; if one cannot see this, renounce self, and put on the strength of God, he cannot win. There is only one way, and that is God's way. It matters not how much it stings our pride, wounds our self-esteem and vanity, tears our heartstrings, plucks up our cherished follies and weaknesses,—all must be laid on the altar if we would be accounted worthy to receive eternal life. If our pride and self-esteem are too strong to allow us to renounce the things of this world, then we must suffer in the hells of our own cre-

ation and folly till our agony becomes unbearable, and we look upon self with contempt and disgust, and are willing to renounce all and suffer all things for righteousness' sake.—*W. H. Pavitt.*

PUNGENT PARAGRAPHS.

To know God is to be like Him.

You cannot give the Devil his due without destroying his reign.

It is better to be an out and out black Devil than a painted Christian.

England and America have reduced their worship to one God only—gold.

It takes the grind and giddy whirl of war to make a man of circumstances, pomp, and power.

To be a man after God's own heart, as was David, is to be after becoming that heart yourself.

Ten million annual sermons in this country have a very poor saving effect. Lost their savor, I suppose.

Many who are unable to express their disapproval of Cleveland's financial policy, might get it to him, in time, by freight.

That many go to church with long faces, is from long-fixed habits of business. They are always "long" on sin, and "short" on religion.

When Christians are asked to sacrifice money that they may attain unto heaven, they say, practically, "Leave us the money, O Lord! For its sake we'll endure hell yet a little longer."

I have hated my soul unto death, and it died within me,—dyed itself red with the blood of its own martyrdom to the faith of life,—died that it might have life abundantly, as the promise is to those who die for His sake.

There is a very poor show for the righteous, in this world. But they do not care much for the circus any way; 'gainst they get through the menagerie of wild beasts, they are pretty well used up.

John Burns said: "In England, we are beginning to realize that beer and brains do not go together." Is not this a great mistake? The trouble is that there is altogether too much mixing of beer and brains.

Are we returning to primitive days? Once, a mist went up and watered all the earth. Now-a-days, heavy dues are falling all over the land, and the usurer and tax gatherer are mysteriously reaping a rich harvest.—*John S. Sargent.*

All mundane events are the results of the operation of law. Every movement in the skies or upon the earth proclaims to us that the universe is under government.—*J. W. Draper.*

Who is a true man? He who does the truth, and never holds a principle on which he is not prepared in any hour to act, and in any hour to risk the consequences of holding it. —*Thomas Carlyle.*

Take Care of Yourself?

A farmer dropped two grains of corn
In the cold, dark earth one April morn;
Together they sank in their cheerless bed,
And the earth fell lightly overhead.
"Oh, cruel fate!" cried one in fear,
"What evil chance has brought me here!
It is not meet that such as I
Lie in the earth to waste and die!
Within this stone, a nice dry shelf
Invites me to take care of myself!"

The warm sun shone and the soft rain fell;
The grain in the earth began to swell;
The wise one cried, from its snug retreat,
"How prudent am I! no rain or heat
Can reach me here. I'm fair as at first,
While you, poor thing, look ready to burst.
You owe a duty to yourself—
There's room for two on this dry shelf;
Come out of the earth so close and wet,
Perhaps you may save yourself even yet."

"Nay," answered the other one from the earth,
Only from pain and death comes birth.
Of such as we, spake the Holy One:—
'Except it die it abideth alone;
But if a seed of common grain
Die in the earth, its death is gain.'
So let me yield, in patient trust,
To the hand that laid me in the dust."

September's fields stand brown and sere,
Now comes the "full corn in the ear."

The grain that died in the darksome mold
Has yielded more than a hundred fold;
While that which cared for itself so well,
Lies alone in the earth, an empty shell.

—*Selected.*

The Future Outlook From a Scriptural as Well as a Secular Standpoint.

The outlook from the present has some very discouraging features for the United States, and not for us only, but for the whole world. The outward evidences are that the marshaling of the hosts for the battle of the "great day of God Almighty" is in progress, while the skirmishing is far advanced. While the Protestant sects are coming daily into closer sympathy with the "mother church," as they rightly call the church of Rome, the governments are doing likewise. The very structure of human society is not only boldly and rudely challenged, but menaced with dislocation. All things that should be used for the good of humanity, seem to be at outs, one with the other. Agencies, forces, and interests that have slumbered side by side for ages, have waked up to find themselves enemies; and other agencies, forces, and interests that have been working together heretofore, seemingly in a mutually advantageous co-operation, now find themselves precipitated against one another in mortal conflict.

Well, what of this, you ask? A fulfilment of prophecy, we reply. In the battle already started, we are clearly told that there will be a general division of the world into two contending parties. The kings, chief men, and mighty or influential men, the wealthy and the worldly great, are all on one side the battle, and with them the symbolic beast (papacy), and Protestantism. All these unite their efforts, realizing

that they must stand or fall together. On the other side is the Lord, who will smite down the oppressors—oppressive errors—and those influenced by the spirit of those errors, who attempt to monopolize the favors of God, both temporal and spiritual, and to oppress the people in their own advancement.

But who are with the Lord in this great work of smiting down error and oppression? The kings of earth? No. Financiers and capitalists? No. Their interests are on the other side the question. And where will the professed flowery-beds-of-ease ministers, that Bro. Passmore speaks of, stand who were sent to declare the "good tidings" of the deliverance which the King of kings is now bringing about? Where will the dignitaries and the influence of the nominal church be found? With the Lord? Ah, no. They have become so identified with the world that their interests will be bound up together, and their influence will be given on the side of error and oppression, on the side of kings and capitalists from whom they receive their support and upon whom they have become dependent. Who, then, are with the King of kings in this conflict? Those close to Him, his "regular army," are few—a "little flock." Among these, His followers, are not many great or rich or mighty, according to the course of this world, but the new and rightful King has an immense army of "irregulars" in every kind of uniform (except the white of the "regulars"). Communists, infidels, socialists, anarchists, nihilists, all these stand arrayed, making a multitude who are rapidly awakening to the possibilities of its power—an army outnumbering the hordes that followed the Asiatic conquerors, and they all fight in the battle of the great day, though ignorant of Him whose kingdom or government they help to establish. These are the "fowls" of Rev. xix: 17-18-21, who battle for plunder, and get their fill in the overturning of earth's governments, because the time is now come for the Messiah to take dominion of earth and to overthrow the oppressors and corrupters of the earth (Rev. xix: 15, and xi: 17-18), preparatory to the establishment of everlasting peace upon the only foundation of righteousness and truth—co-operation.

We are among the increasingly large number of people who believe the day is coming and will soon be ushered in (but after the "Armageddon" is fought, fraught with ruin and devastation to the present governments), when humanity shall co-operate for the general good of all, and that the grab system of the past, still in practice, shall gradually give place to a state of society, the chief purpose of which will be to really protect the weakest as well as the strongest member from all harm, and when human nature will have far less of the animal and much more of the intellectual in it than is now manifest.

Multitudes are even now beginning to see that love and justice must rule ere full blessing can come to all; even a few (though a very few) of the rich men are becoming interested in the condition and welfare of the multitudes of the poor who are trying, in their way, as best they can, to climb to, and live upon, higher ground. They are getting tired of the life struggle necessary to get and keep an amount of wealth wholly out of proportion to the possible needs of the most extravagant desires, simply for the vulgar purpose of gratifying their vanity, pride, lust, or power. These few realize that getting money merely for the sake of the money, and then standing guard over it all their lives, is about as mean, debasing, and slavish an occupation as an intelligent human being can be engaged in for the twenty or thirty years of active business life he has allotted to him. So we say a change is coming. Though what a great pity it is that we can only reach peace through a bitter and disastrous struggle, of which present uprisings and strikes all over the land are simply affairs of outposts—a skirmish in the dark! Labor against capital, and capital against labor; combinations of producers against consumers, and counter combinations of consumers against producers, pooled railroads against shippers, and shippers against the railroads. These are the conspicuous phases of a world-wide strife which extends to the smaller matters of life and breaks out in quarrels; quarrels over ritual worship, hostility to the public schools, and leagues of small dealers in specialties against the great bazaars or department stores that are breaking down their business.

Society is organizing itself into combinations, secret orders, and fraternities for offense and defense, and so it is that we are confronted with problems for which our own Constitution and experience furnish no solution, and before which rulers, cabinet ministers, statesmen, and economists confess their helplessness.

Therefore, with all these questions, and the condition of the masses staring us in the face, it is not impossible, at present, to foretell what the strife will result in; so we say, with the Scriptures, that in the near future we will be in the midst of a "time of trouble such as was not since there was a nation."—*R. L. Boaz in Our Nation's Crisis.*

Our effort is not unique in adverse experiences, as pertaining to communistic developments. When the Christian system was established it had its Judas; and as our system is as much greater as one hundred and forty-four thousand sons of God are greater than one Son, so the rising up of hell in the effort to destroy Koreshanity will be multifold in its power and animosity. The truths of Koreshanity have come to stay, and its system of organic unity will fill the world, because it is perfect.

To Give or to Take.

I hold him great who for love's sake
Can give with generous, earnest will,
Yet he who takes for love's sweet sake
I think I hold more generous still.

I bow before the noble mind
That freely some great wrong forgives,
Yet nobler is the one forgiven
Who bears that burden well and lives.

—*Adelaide Procter.*

Only "Let."

The social system has been long tried and found guilty. Let justice take its course. Let this old system be shattered, in which innocence suffers, selfishness prospers, and man is exploited by man. Let that whitened sepulchre in which falsehood and iniquity reside, be torn up branch and root! —*Heinrich Heine.*

Sharp Cuts.

The rich anarchists are the breeders of the poor ones. —*Union Signal.*

The more the rival factions get together the more they drift apart.—*Harrisburg Patriot.*

As a rule, the man in a lucrative office thinks the country is prosperous.—*Dallas News.*

To ask God to save the world is to assume a solemn obligation to help Him do it.—*Ram's Horn.*

For every one who gets something for nothing, some other man gets nothing for something.—*New Earth.*

Ignorance is the bane of humanity. It is a cancer in society and the danger of a people's government.—*Fort Myers Press.*

He who shall introduce the principles of primitive Christianity into public affairs will revolutionize the whole world. —*Manifesto.*

The distinguishing characteristics of savagism are waste and cruelty. The are also leading characteristics of competition. Therefore, competition is but veiled savagism.—*Coming Age.*

We do not want more laws, nor do we want the enforcement of those we have, so much as we want to quit making laws, and begin repealing most of those now on the statute books.—*Pittsburg Kansan.*

When you hear of a man "making money in wheat," do not imagine that the man was a farmer. That man is usally a farmer of the farmers, and has an office in a ten-story city block. —*Coming Nation.*

One hundred and thirty-seven Wisconsin drunkards have been given "treatment" under a law passed by the last legislature, at the cost to the public of some $17,000. Cheaper to close the gin mills, and stop making drunkards.—*The Voice.*

All great and noble thoughts turn upon the hinges of religion; but there is a kind of religion that is simply a burglar's chloroform-sponge, clapped to the nose of industry to keep it quiet while the knaves steal the spoons and the bed-clothes.— *Ignatius Donnelly.*

The present Hebraic dispensation keeps the heathen busy, and no mistake. So poor has the farming class become that western land owners who desire to sell are forced to offer to take so much of the crops each year in order to dispose of their lands at all.—*Nonconformist.*

Suicide for life insurance, to save one's family from starvation, is an industry that has grown up under goldbugism. Such instances are becoming so frequent that insurance companies are endeavoring to take steps for their protection in such cases. —*Murphysboro Journal.*

When President Harper, of the Chicago University, said, "It is all very well to sympathize with the workingmen, but we get our money from those on the other side, and we cannot afford to offend them," he unconsciously re-named the institution the Capitalists' College.—*N. Y. World.*

A recent assemblage of Washington ministers thanked God for the hop louse. That sort of feeling would prompt gratitude for the corn worm, the wheat midge, the apple insects, peach yellows, potato rot, and pretty nearly every other enemy to farm products—for alcohol is manufactured from most all of them. —*Farmers Voice.*

The anarchist who trains under the red flag and hurls death-dealing bombs is far less dangerous and menacing to society than this anarchism of wealth that tramples under its feet the laws enacted to promote justice, and seduces officials into a betrayal of their trust. It is not only anarchistic in itself, but the inevitable effect of its dominance is to sow the seeds of anarchy broadcast.—*Exponent.*

The Latest Spoken.

Socialism Advanced.—Socialism can no longer be dismissed with contempt; it has numbers and intelligence in its service, and it must be heard. It has two million disciples in Germany; it has secured the majority in some German and French cities, and it is not impossible that it may obtain control of some European governments. It is in practical politics, and its arguments are entitled to as much consideration as is given to those of protectionists and free traders. —*San Francisco Examiner.*

Rome for the Catholics.—It is reported that the Pope is still moving for the purchase of Rome by the Catholics of the world. The plan is to raise $1,000,000,000 and free the papal city from the Italian Government, and place it directly under the government of the Pope. If the Pope really wants to dicker for the "Eternal City," he should pool issues with Drexel, Morgan, and Co., of the bond syndicate. They would doubtless negotiate the bonds of Rome for any sum, provided the interest was made payable in gold, and the bonds were virtually perpetual.—*Chicago Express.*

Commercial Spirit of the Press.—The illusion that newspapers which print tons of copies daily have an influence proportioned to their circulation, is one that is not now prevalent beyond the confines of their own padded offices. Facts so strongly oppose the illusion, that minds not having the motive of profit or vanity in harboring it are compelled to recognize the significance.

Time was when daily newspapers were influential, but that was before they had become as commercial in purpose and spirit as a grocery or a pool-room.—*San Francisco Argonaut.*

Negro Suffrage.—The constitutional convention has been called to accomplish in a constitutional way the overthrow of negro suffrage. Nobody tries to conceal it; nobody seeks to excuse it. It is not meant to disfranchise every negro—there are some of them who are qualified by education and property to vote—but it is intended that every colored voter who can be disfranchised without violating the higher law of the United States Constitution shall be deprived of the right to vote. On the other hand, it is meant to disfranchise no white man except for crime, if any way can be found to do it without violating the United States Constitution. —*Charleston News.*

Calamity!—The elements of a conflict are unmistakable; the growth of industry and the surprising discoveries of science; the changed relations of master and workman; the enormous fortunes of individuals, and the poverty of the masses; the increased self-reliance and the closer mutual combination of the working population; and, finally, a general moral deterioration, all point to such conclusion.

The momentous seriousness of the present state of things just now fills every mind with painful apprehension; wise men discuss it; practical men propose schemes, popular meetings. Legislatures and sovereign princes, all are occupied with it—and there is nothing which has a deeper hold on public attention.—*The Pope's Encyclical Letter.*

A REPUBLICAN'S OPINION.—I am not a philosopher; I trust I am not a crank; I make no pretensions to having solved the science of political economy; I believe I am not a day dreamer; I claim not the power of prophecy; I hope I am not a fool. I try to be a somewhat careful observer of affairs as they exist in my country, and I am frank to confess to you that I tremble as I look upon conditions dangerous to our welfare as a nation, produced by the avarice and greed of man. Degrade the condition of the common people and producers in our country, force material ruin,—then step across the border line of this condition and you are in the realm of revolt.—*Judge Palmer, Dakota.*

A CONSPIRACY OF SILENCE.—From the great dailies of the large cities to their provincial cousins like the *Nonpareil*, the edict of the money kings that the populist must be ignored, is being faithfully obeyed. Even the country, old party weeklies, with a few honorable exceptions, follow the example of the dailies.

The "conspiracy of silence" is fully inaugurated as regards the movement for a repeal of the class laws that are robbing labor, placing the wealth of the country in the hands of a moneyed aristocracy, and for the restoration of the government of the fathers of the Republic, founded on equal rights to all men. Ridicule, blacklisting, discrimination in business, boycotting, bribery, and various other methods have been used to destroy all efforts at reform, and to these is now added a conspiracy of silence.—*Iowa Searchlight.*

OUR ATTITUDE OF NEUTRALITY.—Attorney-General Olney, having been appealed to for a statement of what constitutes a violation of the laws of neutrality as regards expressing sympathy for the Cuban insurgents at public meetings, or aiding them by fitting out expeditions from the United States, replies at length, writing just such a a letter as would be expected from a cabinet minister of an administration that has shown its animosity toward Republics on every occasion. Mr. Olney insults every patriotic American by saying, "Inasmuch as we are at peace with Spain, and have a treaty with it, it behooves all American citizens who have respect for the laws and obligations of their country, and regard for its honor, to be neutral in word as well as in deed."

We have the same treaty with Spain that we had when Spain recognized the Southern Confederacy, thirty days after Fort Sumter was fired on.—*Sentinel.*

SHAM AND WORTHLESS DEGREES.—At various times during the past few years there have been occasional protests against the formal manner in which the colleges confer honorary degrees, and some alumni associations have gone so far as to demand the abolition of the practice. The degrees were devised for the purpose of recognizing eminent attainments or services in intellectual pursuits. When a man had pursued a certain course of study, and passed examinations which demonstrated certain attainments, he received the degree as a certificate of his knowledge. Why not return to this early practice? Why not return to the old simplicity and truthfulness which ought to form the basis of every institution of learning? Above all, why not remove from college honors the atmosphere of sham and humbug which is so fatal to everything it touches, and which, by appealing to the sense of the ludicrous which is so keen in Americans, deprives these honors of the last vestige of value by making them ridiculous?—*The Century.*

CONCILIATING THE U. S.—Spain's payment of the Mora claim to the amount of $15,000,000 marks the anxiety of the power which holds Cuba, to have just now the good-will of the United States and afford no ground for unfriendly action on our part. The claim arose out of the confiscation of the estates of Antonia Mora, an American citizen, during the rebellion of 1868. Spain long ago admitted the obligation to pay, and made repeated promises; but the money was not forthcoming. Just now it is exceedingly inconvenient for her to raise the money, but she has raised it, for reasons of policy. Some years ago payment was prevented by the opposition of the majority in the Spanish Cortes, just as payment of the award under the Behring Sea decision of the Arbitration Court was refused at the last session of our Congress, though our State Department has conceded its propriety. In the emergency created by the pending rebellion, the Spanish ministry took the money out of the treasury to meet the claim without consulting the Cortes.—*Baltimore Sun.*

AN ARRAIGNMENT OF CHARITY.—Against the charity which is given in the place of work, which is made a substitute for justice, I charge,—that it recognizes distinctions which tell of injustice. Food or money is given to a poor man. Why does he have to beg? That is the burning question, and the question which charity never asks!

I charge charity with being hurtful both to giver and receiver. It hurts the giver by making him indifferent to his real, social duties. It hurts the receiver. The bread of charity is the bread of shame. Men become deadened in conscience, dulled in ambition, and poor in energy, when they begin to eat the bread of charity. They learn to covet the ease of living on charity when once they have learned to endure the shame of it.

I charge charity with being the insult which successful greed offers to those who have been crushed under the wheels of its progress. Men struggle to get more than enough of an artificially limited supply, when there ought to be enough to generously reward the honest work of all. In this fierce battle some win and many lose. Charity is an eternal insult from the victor to the vanquished.

I charge charity with being the grudging tribute of wealth to the revolutionary power of poverty. Starving men and women are a menace to any social order which is grounded in devilism. The seeds of revolution are always found in deep poverty and need. To "do justice and love mercy" are things that the rich will not do, though they will give in charity, to arrest the disastrous consequences of their evil deeds.

And so, lastly, I charge charity, which in appearance is a garland of flowers, with being in reality a chain to hold poverty in submission. The night of charity hinders the dawning of the day of justice. Charity is the chain by whose golden links the lion of the people lies bound.—*From a Sermon by Rev. E. J. O. Millington.*

DESPOTISM OF GOVERNMENT.—The largest line of railway in the world is now in process of construction by the Russian Government. It is to extend clear across Siberia, from St. Petersburg to Vladivostock, and will be 4,000 miles and more in length when completed. The Russian Government received some very flattering offers from capitalists in Europe and America to permit the construction of this immense line by private enterprise, but the reply of the Minister of the Interior proved an incontrovertible argument. He said that the railroad is a governnent institution, and in Russia should always remain one. Those Americans who are forever making distracted appeals for aid for the enslaved subjects of the Czar should take that reply to heart, and see if they cannot accomplish something for their own country. If we must be under a despotism, let it be the despotism of government, not one of private individuals who are always as pitiless as the pyramids. The railroad despotism of the United States is more harsh and exacting than the Czar and his system can ever be. In fact, we have something to learn from Russia.—*Twentieth Century.*

EASTERN QUESTION.—The crisis in the East, which the trouble between Turks and Armenians seems to be precipitating, may prove of the utmost gravity before we have seen the last of it. The Armenians seem determined to force matters to some conclusive settlement, and the well-grounded suspicion that they deliberately took steps to bring about the recent riots seems to be somewhat confirmed by the still later affairs in Constantinople, Trebizond, and elsewhere, in which scores have been killed. We are not sure that we shall think any the worse of them if these suspicions are proved correct. Desperate diseases require desperate remedies, and they have taken the only course to bring about an end to the intolerable persecutions of the insufferable Turk. It begins to look as if the long-anticipated breaking up of the Turkish Empire might not be far distant. The powers are, fortunately, all acting in unison, even including Russia; but it is doubtful if the Sultan can do what they demand in the way of reform, so intense has the fanaticism of his followers become. In the meantime, the English lion is growling deeply, and an English fleet is at Lemnos waiting for the Sultan to reply. If the report is true, that the Sultan is having torpedoes laid in the Bosphorus, it indicates that he is meditating a desperate and hopeless resistance. If the cannon really begin to thunder around Constantinople, no one can predict what far-reaching results may ensue.—*The Voice.*

THE BOND SYNDICATE.—The business of draining the Treasury has, since the first of September, gone on with a rush, and by the first of October we probably will be able to hang out a card of "vaults to let," on the Treasury building.

If there was ever anything in this country that called for indignant protest, it is the formation of this gold trust, or bond syndicate, as they call themselves. All other public plunderers dwindle into insignificance when compared with this one. Within a month $10,000,000 have been divided among the members of the ring, and already the trap has been set to catch more millions. Nobody doubts what the result will be, or that it will be kept up indefinitely. Now is the time to rise up aud repudiate the bonds, and then let those accepting them do so at their own risk.

Here we are, at peace with all the world, with crops never so bountiful as they are this year, an increase of activity in almost all lines of industry, the expenses of the Government amply provided for by revenue from the usual sources, and still, with all our prosperity and peace, a plot is laid, which is sure to be successful, of issuing millions of bonds, for no other reason than that those engaged in the plot may reap a rich harvest! Was there ever a people so tried before? Is there not one among us who will rise up as Cromwell did, and lead the people to wipe out the whole nest of vipers? Our liberties are being stolen most shamelessly, and as a nation of bonded slaves we promise soon to be in the same rank as the Egyptians.—*Twentieth Century.*

EXTRACTS FROM A SERMON ON POETIC JUSTICE.—Human justice as a rule does not satisfy the sense of fitness, the sense of proportion—of symmetry. There are exceptions. There is more justice than we lightly think.

The real laws we find, we do not make them. The real rewards and penalties are fixed.

In poetic justice the reward or penalty is wrapped up, folded in the action. It is there getting ready, and will in due time appear. The penalties we annex to evil-doers, and the rewards we assign to the good, often seem to be tacked on, not consequential results, and give the impression of cut flowers wired on to a stick.

It would be strange if a railroad wrecker and multimillionaire should complain that he is not loved. Strange that his ghost should complain. The man did not work for love. He worked for a short-lived power and has been paid in full. Have I in any way misjudged these powerful, living, unsentenced criminals? It is said that these men do not care; they are not sensitive. Well, what is that feeling a sign of? There is nothing to be jolly about, in the fact that you do not feel a tenpenny nail driven into your neck. It is something of a penalty to be dead. People will cross a continent to get life into a dead wrist. Selfishness is simply deadness. The still heart goes to sleep like a cramped leg.

It would be strange if Jesus Christ should complain, toward the end, that he had made no money. He had worked for other wages, and he was being paid, not in full, but on account. He had a great deal of property in the people he had helped. He held people as men hold land, by virtue of his improvements. The Peter he made was no more like the Peter he found than the town of Greeley this week is like the Greeley of 1890. Jesus Christ put a new heart into men and a new face on them—gave men and women an upward look. So far as he works on us we are his property; always his. His wages is the world he is working on. Zaccheus was converted, soundly converted. It cost him something. He stood and said: "The half of my goods I give to the poor, and if I have taken anything from any man by false accusation, I restore him fourfold." That kind of conversion would justify "a protracted meeting" even in the busy season. Zaccheus was alive, and the people he had fleeced were alive He did something about it.

"What ought to be will be." It is not at all doubtful that we shall finally go to the place and the company where we belong. The future for us is the sum total of our actions, and thoughts are actions. There will be no arbitrary, sleight-of-hand assignment; character seems to be destiny.—*Myron Reed.*

THE ATLANTA EXPOSITION

WILL BE HELD

Sept. 18th to Dec. 31st., 1895.

On ground traversed by rifle pits, over which Sherman threw the first shell into Atlanta 31 years ago, the Exposition is fast taking shape. The excellent railway facilities of the great

QUEEN AND CRESCENT

ROUTE

And its connections to Atlanta, together with low railway rates, will enable the people to make a delightful trip at but small expense.

The Queen and Crescent runs superb vestibuled trains with through sleepers and carrying Parlor, Cafe and Observation Cars, from Cincinnati direct to Atlanta. More than 100 miles shortest line. Special low reduced rates to the Exposition. Do you want to know something about it in detail?

WRITE TO

W. A. BECKLER, N. P. A.,

Adams St., Chicago, Ill.,

For free information and printed matter.

W. C. Rinearson, G. P. A., Cincinnati.

Exposition Flyer

The QUEEN & CRESCENT ROUTE has inaugurated a handsome new train, the Atlanta Exposition Flyer. Superb solid train, vestibuled day coaches and standard Pullman sleepers Cincinnati to Atlanta without change. This train leaves Cincinnati 9.15 p. m. every day during the Exposition, arrives at Atlanta next noon at 12.10. 3 hours quicker than any other train on any other line. 109 miles shortest route. The superb train service cannot be equaled by any other line in the South. Ask for tickets via the Queen & Crescent Route.

W. A. BECKLER, N. P. A.
111 Adams St. Chicago, Ill.

PHOTOGRAPHS OF BETH-OPHRAH will be furnished by the Woman's Mission, K. U. Price, 50 cents mounted; 40 cents unmounted.

Address Mrs. A. M. Miller,
Sec. W. M. K. U.
6801 Wentworth Ave., Englewood, Ill.

SUBSCRIBE NOW FOR

IOWA SEARCH LIGHT,

And keep posted on the reform battle in Iowa. It is destined to become the leading Populist paper of the state, and ranks with the best in the Union. Is square in the middle-of-the-road, and has for its editor one of the ablest reform writers in the West. Subscription, 50 cents per year. Sample copy furnished.

Address, IOWA SEARCH LIGHT,
Council Bluffs, Iowa.

Church and Society Notices.

The SOCIETY ARCH-TRIUMPHANT meets Tuesdays at 7:30 o'clock P. M., at Beth-Ophrah, Washington Heights, Ill.

All desiring to hear the doctrines of Koreshanity discussed should frequent these meetings, where they will be cordially welcomed. On the first Tuesday of each month the meeting of the Society is devoted to the transaction of its private business. None are admitted to these meetings but members of the Second Court.

Those desiring to unite with the Society Arch-Triumphant must do so through cards of application furnished by Mrs. V. H. Andrews, Secretary, Beth-Ophrah, Washington Heights, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

The WOMAN'S MISSION meets every Friday at 2 P. M. at Beth-Ophrah, Washington Heights. Ladies are invited to attend these meetings and investigate Koreshan Science.

The GOLDEN GATE CAMP, S. A. T., holds its meeting every Tuesday evening, at 8 o'clock, at the residence of the Secretary, 2633 Pine Street, San Francisco, Cal. **Information may be obtained by addressing the Secretary.**

The DENVER BRANCH of the Woman's Mission of the Koreshan Unity meets every Friday afternoon at 2:30 P. M., at the residence of Mrs. A. K. CORNWALL, 917—E. 13th Avenue, Denver, Colo.

Ladies are invited to meet with us and investigate Koreshan Doctrines.

The HAVERHILL BRANCH of the Woman's Mission of the Koreshan Unity meets every Friday afternoon at 2:30 o'clock, at the residence of Mrs. L. O. Putnam, No. 21 Cedar St., Haverhill, Mass.

Ladies are invited to attend these meetings and investigate the doctrines of Koreshanity.

VICTORIA BRANCH ASSEMBLY SOCIETY ARCH-TRIUMPHANT, ALLEGHENY, PA.

Society meetings will be held every Tuesday evening, 7:45 P. M., at the home of Ulysses G. Morrow, Allegheny, Pa., until further notice. The first Tuesday of each month is devoted to the private business of the Society, to which only members of the Second Court are admitted.

All who desire to investigate the doctrines of Koreshanity are cordially invited to attend.

AURIGA BRANCH ASSEMBLY SOCIETY ARCH-TRIUMPHANT, DENVER, COLO.

The Society Arch-Triumphant meets every Tuesday, 7:30 P. M., at the home of Mrs. Jessie E. Dumars, 946 South 15th St. The first Tuesday evening of each month is devoted to the private business of the Society. Only members of the Second Court will be admitted to this meeting.

All who desire to investigate the doctrines of Koreshanity are cordially invited to attend the public meetings.

THE HAVERHILL BRANCH ASSEMBLY SOCIETY ARCH-TRIUMPHANT, HAVERHILL, MASS.

Society meetings will be held every Tuesday evening, 7:30 P. M. at 172 Merrimac St., Haverhill, Mass. The first Tuesday evening of each month is devoted to private business. Only members of the second court will be admitted to this meeting.

All desiring to investigate the teachings of Koreshanity are invited to attend the open meetings.

KORESHAN LITERATURE.

Our books and pamphlets contain a brief exposition of Koreshan Science, which uncovers the mysteries of the ages. Modern thought has failed to discover the laws, forms, and relations of Being and Existence.

Koreshanity is a genuine interpretation of phenomena and form as expressed in the universe. It is a true index to the character of God and man, and their relations. All intelligent people should read this literature, and move in advance of the tidal wave of progress.

The most radical subjects are ably, freely, and fearlessly discussed therein.

KORESHAN SCIENCE,
BY KORESH, - - - Price 10 Cents

Emanuel Swedenborg; His Mission,
BY KORESH, - - - Price 10 Cents

Reincarnation or Resurrection of the Dead,
BY KORESH, - - Price 10 Cents

Identification of Israel,
BY A. W. K. ANDREWS, M. D., Price 10 Cents

The Shepherd from Joseph,
BY KORESH, - - - Price 10 Cents

Woman's Restoration to Her Rightful Dominion,
BY ANNIE G. ORDWAY, - Price 5 Cents

Tracts and Pamphlets of the Woman's Mission, K. U.

No. 1. Proclamation,
BY KORESH. - - - - -

No. 2. Cardinal Points of Koreshanity,
BY KORESH. - - - - -

No. 3. Celibacy,
COMPILED FROM THE WRITINGS OF KORESH. -

No. 4. Judgment,
BY KORESH, - - Price 5 Cents

No. 5. Where Is the Lord?
BY KORESH. - - - - -

ENTIRE SERIES 50 CENTS.

Guiding Star Publishing House,
WASHINGTON HEIGHTS,
CHICAGO, - - ILL.

Guiding Star
Publishing House.
COMMERCIAL AND JOB
PRINTING.
Pamphlet Work a Specialty.

Binding and Rebinding Magazines, Books and Pamphlets.

The Best Work at the Lowest Prices

All Orders for Printing should be Addressed,

Guiding Star Publishing House,
99TH STREET,
Bet. Winston Avenue and Oak Street,
WASHINGTON HEIGHTS,
CHICAGO, ILL.

AGENTS
FOR THE
FLAMING SWORD
ARE PAID 25 PER CENT
On all Cash Subscriptions.

Government Belongs to the People.

The day of reckoning and of the swift execution of God's vengeance is upon us, and as the oppressor has heaped up treasure unto the day of wrath, vengeance will surely fall upon his own head. This is said neither in the spirit of threat nor revenge. The competitive system—being the Devil's plan and incentive to human activity—must go, and the system of united life be substituted. If all men would fall into the line of peaceful but revolutionary progress, and submit gracefully to the equitable adjustment of human relations, there might be a preclusion of the disastrous termination of the dispensation. The bad so completely permeates the whole system of ecclesiastical and secular activity that dominion throughout the world is the Devil's.

The course pursued by the rich toward the poor, we utterly detest and abhor. That inaugurated by the lawless, though poor, moved by the spirit of animosity, is equally despicable; yet it will be noticed that lawlessness is always commendable and commended when the execution of its behests favors *"our side"* of the question.

Our government is a commonwealth. Its treasury is a common interest. It belongs to the people. Quiet patience, perseverance, united action, and the Spirit of Almighty God incentively sweeping the great tide of human sympathy and brotherly love, will restore to the people their rights so dearly purchased by our Revolutionary Fathers, *socialists*, (including Washington,) who defied their country's laws, but are glorious in our estimation because their lawlessness resulted in our liberty.

The Greatest Reform Paper in America.

Herewith please find $__ _____ for _____ Subscription to THE FLAMING SWORD, Commencing _____ 189

Name, _____

Street, _____

Town, _____ *State,* _____

SUBSCRIPTION $1.00 PER YEAR.

Cut this out and use it to send us either your subscription or that of a friend who desires the paper.

FLORIDA NEWSPAPERS FREE

We will send you the "South Florida Home" 12 months on trial for ten cents, and insert your name in our Mailing List free of charge, which will bring you hundreds of sample copies of Florida newspapers, maps, circulars, etc.; and if you want to visit or locate in Florida, you can very easily decide where to go and how to get there. You will be pleased with the small investment of 10 cents. Stamps taken. Address SOUTH FLORIDA HOME, ST. PETERSBURG, FLORIDA.

[*Copyrighted March 1891, by Y. G. Lee.*]

Miscellaneous Notes and Queries.

A Monthly Journal of History, Folk-Lore, Art, Science, Literature, Masonry, Mysticism, Mathematics, Metaphysics, Theosophy, etc. This magazine contains a large number of the odds and ends in all departments of literature "from many a quaint and curious volume of forgotten lore." Commenced July, 1882. Volume XIII began with 1895. Each volume fully indexed. $1.00 a year in advance. Its motto is, "Many people know many things, no one everything." Circulates in all parts of the world.

Address S. C. & L. M. GOULD, (Printers, Publishers, and Booksellers,) Manchester, N. H.

THE SALVATOR AND SCIENTIST,

The Evangel of Koreshanity,

Published at 26 Overlook Street, Allegheny, Pa., is a handsome Monthly, and should be read by every subscriber of THE FLAMING SWORD.

ULYSSES G. MORROW, the Editor of the SALVATOR AND SCIENTIST, is a skilful Teacher of the Science of Koreshanity.

PRICE, 50 CENTS PER YEAR.

National Suicide and Its Prevention.

A scholarly review of the social condition of our country, an able dissertation on and exposure of the existing money system of the Government, with the evil which it has entailed. Should be in the hands of every student of sociology and finance.

PRICE, 50 CENTS.

Guiding Star Publishing House,
WASHINGTON HEIGHTS,
CHICAGO, - - ILLINOIS.

SUBSCRIBE FOR

The Morning Star,

A MONTHLY JOURNAL OF MYSTICAL AND PHILOSOPHICAL RESEARCH.

An able exponent of Hermetic Science, giving the *inner* meanings of the doctrines of Primitive Christianity, those of the Christ Jesus and the Immortal Isis,—the creative Wisdom of the Occident, the Mysteries of Free-Masonry, and Philosophy of the Rosicrucians, Alchemy, Astrology, etc. SAMPLE COPY FREE.

50 Cents per Annum.

Peter Davidson, Loudsville, White Co., Ga.

THE WHITE HOUSE.

The Populists will capture it in '96. Sow the country down with Third Party literature. I will print your name and address on the People's Party Exchange List for a Silver dime, and you will receive a large number of leading Third Party papers for reading and distribution. Write PLAINLY. J. H. PADGETT, Lock Box 416, Ennis, Texas.

Progressive Thought & Dawn of Equity

OFFICIAL ORGAN OF THE LABOR EXCHANGE.

Motto Do to others as you wish them to do.

Published in the interest of humanity.

PROGRESSIVE THOUGHT CO.,
OLATHE, KANSAS.

Subscription, 25 cts. per year.

We have issued a pamphlet entitled

"COMMUNISTIC and CO-OPERATIVE GATHERING OF THE PEOPLE."

It is intended to convey information regarding the greatest and only true Communistic movement of the age.

Those interested in Communistic and Co-operative projects can have pamphlet sent to any address on receipt of stamp.

Address:—Guiding Star Publishing House, Washington Heights, Chicago, Ill.

THE
NAUGURATION OF A
37½ Hour Train
BETWEEN
Chicago and Florida
Via the **MONON ROUTE**

OPENS TO THE TRAVELING PUBLIC THE

QUICKEST AND BEST SERVICE

EVER OFFERED BY ANY LINE.

THE SERVICE .. OF THIS TRAIN . IS UNEXCELLED

THIS TRAIN LEAVES CHICAGO AT
8:32 P. M. DAILY, REACHING
JACKSONVILLE
THE SECOND MORNING,
MAKING DIRECT CONNECTIONS
FOR ALL POINTS IN FLORIDA.

VESTIBULED FROM END TO END WITH PULLMAN'S FINEST SLEEPING AND COMPARTMENT CARS, DINING, OBSERVATION, LADIES' AND SMOKING CARS . . . . . .

All Meals served in a First-Class Dining Car en route.

W. H. McDOEL, VICE-PRES. & GEN. MGR.
FRANK J. REED, GEN. PASS. AGT.

City Ticket Office, 232 Clark Street.

FLORIDA

THE
Florida Central & Peninsular Railroad

Presents this season unusually attractive routes of travel to

REACHING FLORIDA,

Jacksonville, St. Augustine, Daytona, Palm Beach, and all East Coast Points.
Palatka, DeLand, Sanford and all St. Johns River Points.
Titusville, Rockledge, and the Indian River.

Fernandina, Tallahassee, Hawthorne, Citra, Ocala, Gainesville, Cedar Key, Leesburg, Tavares, Orlando, Winter Park, Dade City, Plant City, Tampa, Tarpon Springs, and the West Coast, via Lacoochee.

With connections from **Tampa**, for

Havana Steamers and Braidentown and the Manatee River,

In short to all important Florida Points. To these it is the Short Line, and in some cases it is the Only Line.

Passengers from all parts of the United States, Canada and Mexico, will readily find connections to take them over the Florida Central & Peninsular's Lines. Tickets over this line should read via Columbia, Everett or River Junction. We also connect at Savannah with the Merchants and Miner's Transportation Company from Baltimore, and the Ocean Steamship Company's Steamers from Boston, at Fernandina with Mallory Line, and at Jacksonville with the Clyde Line. **Through Routes with Pullman Sleepers to Jacksonville without change.**

FOR BEST MAP OF FLORIDA, AND PAMPHLETS AND ALL INFORMATION, ADDRESS

N. S. PENNINGTON, TRAFFIC MANAGER. **A. O. MacDONELL,** GEN. PASS. AGENT, JACKSONVILLE, FLA.

THE QUEEN & CRESCENT ROUTE

• • • SUPERB ❋ VESTIBULED ❋ TRAINS • • •

SOUTH

FAST SCHEDULES

FROM CINCINNATI TO

Jacksonville,	25 Hrs.
New Orleans,	25 "
Chattanooga,	10 "
Atlanta,	15 "
Birmingham,	14 "
Asheville,	18 "
Houston,	36 "
Los Angeles,	83 "

CARRYING THROUGH PULLMAN SLEEPERS and PARLOR, CAFE, AND OBSERVATION CARS.

FLORIDA

Solid Vestibuled Trains with Pullman Sleeping Cars and Day Coaches. Parlor, Cafe and Observation Cars to Chattanooga. 164 Miles Shortest Line from Cincinnati. 3 Lines Sleeping Cars Daily. 25 Hours Cincinnati to Jacksonville.

NEW ORLEANS

Vestibuled Trains, carrying Compartment Vestibuled Sleeping Cars, Parlor, Cafe, and Observation Cars. 90 Miles Shortest Line from Cincinnati. 25 Hours en route. Direct Line via New Orleans to Mexico and California.

Direct Connections at Cincinnati with Through Vestibuled Trains of all Lines from the North.
Send for Q. & C. Florida Hand-Book and other Literature.

RATES, ROUTES, SCHEDULES, ETC., CHEERFULLY FURNISHED.

W. C. RINEARSON, GEN'L PASSENGER AGENT, CINCINNATI, OHIO.

W. A. BECKLER, NORTHERN PASSENGER AGENT, 111 ADAMS STREET, CHICAGO, ILL.

25 Hour
Solid Vestibuled Train
with
Pullman Drawing Room Sleepers,

Cincinnati TO Jacksonville

Without change,

VIA THE

SOUTHERN RAILWAY.

Leaving Cincinnati on this train at 8:30 a. m. passengers are only

ONE NIGHT OUT

in reaching the principal

FLORIDA RESORTS.

Trains leaving Cincinnati at 8:00 p. m. carry Pullman Union Buffet Sleepers, Cincinnati to Jacksonville, without change.

W. A. TURK,
GEN'L PASS. AGENT,
WASHINGTON, D. C.

C. A. BENSCOTER,
ASST. GEN'L PASS. AGENT,
KNOXVILLE, TENN.